



A  
PRACTICAL GRAMMAR  
OF THE  
PĀLI LANGUAGE

BY  
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'THIRD EDITION'



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## PREFACE TO THE THIRD EDITION

THIS third preface to my grammar does not require any more comment than is already found in the two previous prefaces. That it should have to go through a third impression shews that it has at least fulfilled the object for which it was written that is to help the students in the colleges in Burma to obtain a firm grasp of the principles of Pali grammar. The sphere of its usefulness seems to have somewhat broadened, for it is now used to a certain extent in England, America and even Japan.

My best thanks are due to Maung Hla<sup>1</sup> B A my old pupil in Pali and epigraphy for his kindly and thorough reading of a second proof.

CHAS DUROISELLE

MANDALAY  
2nd February 1921





## PREFACE TO THE SECOND EDITION

THIS grammar was written at a time when it was urgently needed for schools and colleges, and as a consequence was conceived, written and seen through the press within the short space of a little over three months. Notwithstanding a few errors which had crept in—and which have now been corrected—the favour with which this work was received and reviewed in Europe, exceeded the author's expectations, if indeed he had any. Such favourable criticism it did not find in India, its great defect in the opinion of some Indian gentlemen being two-fold, it does not enough adhere to the very ancient Hindu system of grammatical exposition—this venerable system was it is readily recognized by every scholar the most suitable—in fact the only suitable system for the method of imparting knowledge current in the times in which the earliest Sanskrit grammars and modelled on them the first Pāli grammars were composed. But other times, other methods—and I am not alone in thinking that the old Hindu system whatever its undeniable merits could not be with success adapted to the clearer, more rapid and rational Western methods of teaching. But the more unpardonable departure from the beaten track is the author has not thought it necessary constantly to refer to the Sanskrit forms and with them compare and from them deduce the Pāli ones. It must be remembered that this comparative method however excellent and useful to persons already

acquainted with Sanskrit who desire to take up the study of Pāli, does not answer in a practical manner to the needs of the class of students for whom this book has been written; that is, young students totally ignorant of the first principles of Sanskrit, and who do not, for the most part, in the least intend taking up such study. Moreover, to those who may later on, take up such a course, the close relation between the two languages will become easily apparent

On page 314, mention is made of "a so-called Nominative Absolute;" it is explained in a Pāli work called the *Niruttidīpanī*, printed in Rangoon. M. Monier Williams also mentions it in the preface to his Sanskrit Grammar

Much official and literary work in connection with other duties did not allow me to see this second edition through the press. Professor Maung Tin, of the Rangoon College, has most graciously undertaken this onerous work, and he has read and corrected every single proof. Persons who have had experience in proof-reading, above all of a book of such a character as the present one, will readily understand the magnitude of the service done me by my old pupil, and for which I beg here to thank him most sincerely.

CHAS. DUROISFLE.

MANDALAY. }  
19th March 1915. }

## PREFACE

THIS grammar was written for my pupils in the Rangoon College to facilitate their work and make the study of the Pali language easier for them. There is to my knowledge no Pali grammar suited to the requirements of students who do not know even the elements of Sanskrit, and to place into their hands grammars such as that of Muller of Frankfurter and of Minyck which are intended for Sanskrit dilettanti would serve rather to puzzle than to help them. Moreover, these grammars are not quite complete, consisting merely of the inflections of noun and verbs. Mr James Gray's grammar, which was written with the same purpose as the one now presented to the public, has long been out of stock; it had two drawbacks the Pali was all in Burmese characters, and it was too elementary to help the student in acquiring a thorough mastery of the language.

It is I think, the first time, that Derivation has been treated systematically and fully in a European work; the chapter on Syntax, too though not quite exhaustive (to make it so would require a special volume) is a novel feature considering that Syntax has never as yet been treated of, except in one single instance,\* and very briefly, and with no examples whatever given in illustration of the rules.

One of the greatest difficulties experienced has been to explain some forms (principally in Assimilation and Verbs), without the help of Sanskrit scholars well understand how Pali forms, thus explained seem arbi

\* *Pali Grammar* by H. H. Tilley, Rangoon Baptist College. 1899

trary, not to say incomprehensible in some cases; so that, although my avowed object was to write for students who do not know the first elements of Sanskrit grammar, I have thought it advisable to scatter here and there, in foot-notes or in the body of the work, a few explanations bearing on Sanskrit grammar, to make some forms better understood. But the student is perfectly free to skip them over and to assume the Pāli forms just as they are given; I would however recommend him to peruse them at a second reading.

Each rule, throughout, is profusely illustrated with examples taken from the Jātakas and from other books, and indigenous Pāli grammars. The paragraphs have been numbered and, to facilitate reference in looking up the rules, they are quoted whenever necessary, to render more easy the study of that part of the grammar which the student is actually reading.

Grammatical discoveries are not to be expected; but scholars will find in the work now issued, a few things which have never before appeared in European grammars of Pāli.

The following indigenous Pāli grammars have been consulted :

Saddanīti.  
 Mahārūpasiddhī.  
 Mahārūpasiddhī ṭīkā.  
 Akhyātapadamālā.  
 Moggallāna  
 Kacchāyana.  
 Gaḥon Pyan.

I have availed myself of all the grammars published in Europe to which I could have access.

RANGOON. } CHAS. DUROISSELLE.  
 29th December 1906. }

## ABBREVIATIONS

Masc	^	Masculine	
Fem		Feminine	
Neut		Neuter	
S, Sansl		San krit	
P P P		Passive Perfect Participle	
P P A		Perfect Participle Active	
J P P		Future Passive Participle	
Adj		Adjective	
Nom		Nominative	
Gen		Genitive	
Dat		Dative	
Acc		Accusative	•
Inst		Instrumentive	
Abl		Ablative	
Loc		Locative	



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# A PRACTICAL GRAMMAR

OF THE

## PĀLI LANGUAGE

### CHAPTER I

#### THE ALPHABET

1. The Pali Alphabet consist of 41 letters, namely : 6 vowels, 2 diphthongs, 32 consonants and one accessory nasal sound called *Ṭiggahita* ३८-५२ १७२

2. The vowels are divided into *short* and *long* the short vowels are a, i, u, the long vowels are ā, ī, ū

3. The value of a long vowel is about twice that of a short one, so that it takes twice as much time to pronounce a long vowel as to pronounce a short one

4. The sign of a long vowel is a dash placed over it. Besides the above three long vowels, all short vowels are *prosodically long* that come before a conjunct or double consonant for instance in, bhikkhu, raṭṭhī and puppha, the—i before kkh the—ā before ṭṭh and the—u before pph are said to be long

Long also are a, i, u when followed by *ih*, (*niggaḥita*) as in puppham a flower cakḥhum e)ṇ ka-piṇḍa monkey

5. The two diphthongs are e and o which are always long. They are diphthongs *only grammatically* because they are supposed to be the product of the meeting and contraction of two vowels (a + i = e and a + u = o). In reality and practically they are simple vowels.

6. The consonants are divided into 25 mutes, 5 semi-vowels, one sibilant and one aspirate (spirant)



7 *l*, is now generally considered to be a semi vowel and it is a *liquid* a modification of *l* in palm leave MSS *l* and *l* are constantly interchanged <sup>9</sup> *ḷ* is not seldom the substitute of *ḍ* it is a lingual because it is pronounced as the letters of that class (*ṭ ṭh* etc)

8 *m* or *niggahita*, comports properly speaking no classification it is merely a nasal breathing found only after the short vowels *aṃ iṃ uṃ*

9 The *Gutturals*, are so called from their being pronounced in the throat

The *Palatals* from being uttered by pressing the tongue on the front palate,

The *Linguals* are formed by bringing the up-turned tip of the tongue in contact with the back of the palate,

The *Dentals* are so called from their being pronounced with the aid of the teeth

The *Labials* are formed by means of the lips

The *Nasals* are sounded through the nose

The *Sibilant* has a hissing sound and

The *Spirant* a strong aspirated breathing

The *Mutes* are so called on account of their not being readily pronounced without the aid of a vowel;

*Surd*s are hard, flat and toneless,

The *Sonants* are soft and uttered with a checked tone,

The *Liquids*, readily combine with other consonants (except, perhaps, *l*),

The *Aspirates* are pronounced with a strong breathing or *h* sound added to them,

The *Unaspirates* are pronounced naturally, without effort and without the *h* sound



# A PRACTICAL GRAMMAR OF THE PRONUNCIATION.

## THE VOWELS.

10 a is pronounced like a in ~~at~~

ā	„	„ a „ father.
i	„	„ i „ sin, pin.
ī	„	„ ee „ been, sheen.
u	„	„ u „ put, bull.
ū	„	„ oo „ tool, boon
e	„	„ a „ table fate.
o	„	„ o „ bone, stone.

## THE CONSONANTS.

11 *Remark*—In all cases, the aspirates are pronounced like the unaspirates, but with the addition of a strong *h* sound; hence the pronunciation of the unaspirates only is given.

k is pronounced like k in king.

g	„	„ g „ garden, go
ṅ	„	„ ng „ king, bring.
c	„	„ ch „ church. chip
j	„	„ j „ jail, jar
ñ	„	„ ny „ banyan.
t	„	„ t „ table, tack

th, it must be borne in mind, is never pronounced like the English—th, in such words as the, thin, etc. It is merely t, uttered with an effort.

d is pronounced like d in deed.

n	„	„ n „ nag.
p	„	„ p „ part.

ph, it must be remarked, is simply the aspirate of p and ought not to be pronounced like f (as in, philosophy)

b is pronounced like b in book m, y, r, l, s, h are pronounced like the corresponding English letters

v not preceded by a consonant, has the sound of v, in vine, vile But preceded by a consonant it is sounded like w in wind win tvā, therefore is pronounced twā

m, (niggahita), found always at the end of words, is in Burma pronounced like m in, jam ram in Ceylon, it is given the sound of ng in bring, king

### CONJUNCT CONSONANTS.

12 Two consonants coming together form what is called a *conjunct* or *double consonant* For instance, in *vaṇṇa kattha* and *pandopeti*, the ss, tth, and nd, are conjunct-consonants

13 Only the letters of a same *vagga* or group (viz the five divisions of the mutes gutturals palatals, etc,) can be brought together to form a conjunct-consonant the first and second and the third and fourth only the fifth letter of each group that is the *nasal* can be coupled with any of the other four consonants in its group

## CHAPTER II

### SANDHI—(EUPHONY)

14 Sandhi (union) is that part of the grammar which treats of the euphonic changes that occur when one word is joined to another

15 Generally these changes occur

(a) When a word ending in a vowel is joined to a word beginning with a vowel

- (b) When a word *ending in a vowel*, is joined to another word *beginning with a consonant*
- (c) When a word ending in *Niggahīta* (m) is followed by a word beginning either with a vowel or with a *consonant*

16 From the above it will be seen that *sandhi* is of three kinds

(I) Vowel-sandhi, (II) mixed and (III) Niggahīta-sandhi

*Remark*—It is not absolutely necessary that the student should master thoroughly the rules of Sandhi before beginning the study of the other chapters; but he should read them once carefully, and always refer to them whenever in the course of his reading he finds forms and combinations that puzzle him

## I VOWEL-SANDHI

17 A vowel *before* another vowel is elided

### EXAMPLES

*Elision of a*, Yassa + indriyāni = Yassindriyāni

ajja + uposatho = ajjuposatho

*Elision of ā*, Mā + āvuso evarupam akāsi = māvusos  
etc

Tadā + utthahi = tadutthahi

*Elision of i*, Udadhi + ūmiyo = Udadhūmiyo

Aggi + āhito = aggāhito

*Elision of ī*, Bhikkhunī + ovādo = Bhikkhunovādo.

Migī + iva = migīva

*Elision of u*, Dhātu + yatanāni = dhātāyatanāni.

Dhātu + indriyāni = dhātindriyāni

*Elision of u*, Jambū + ādīni = jambādīni

Jambū + īrita vātena = jambīrita vātena.

Elision of e Laddho me + okāso = laddho m okāso  
 Gatha me + uditā = Gatha m uditā

Fusion of o Lso + āyuso āyasmā = lso āyasma

Remarks—When i is followed by a vowel it is very seldom elided in the expression *tunhassa* however, we have an example of its elision *tunhassa* = *tunhi* + *ssa* *tunhi* *ahesum* remains without change

16 A vowel coming after another vowel may if it is dissimilar be elided

#### EXAMPLES

- (i) Cakkhu + indriyam = Cakkhundriyam
- (ii) Yassa + idam = Yassa idam

17 The first vowel having been elided the following vowel may be lengthened

#### EXAMPLES

- (i) Tatra + ayam = tatrāyam
- (ii) Sa + attika = sātthika
- (iii) kiki + va = kikivā
- (iv) kamma + upanissayo = kammupanissayo

[A short vowel a i u is lengthened by putting a —(dash) over it]

18 Sometimes the second vowel having been elided the preceding vowel is lengthened

#### EXAMPLES

- (i) Vi + atimānenti = vitimānenti
- (ii) Kimsu + idha vittam = Kimsudha vittam

19 Generally

- (i) a or ā + i or ī = e
- (ii) a or ā + u or ū = o

## EXAMPLES

I     $a$  or  $\bar{a} + i$  or  $\bar{i}$ .

- (i)  $Upa + ikkhat_i = upekkhat_i$
- (ii)  $Jina + iritanayo = jineritanayo$
- (iii)  $Ava + icca = avecca$
- (iv)  $Bandhussa + iva = bandhusseva$

**Exceptions** (a)  $iti$  preceded by  $a$  becomes  $\bar{a}ti$ , as :

- (1)  $tassa + iti = tass\bar{a}ti$
- (1')  $Tissa + iti = Tiss\bar{a}ti$
- (b)  $i$  may be elided after  $a$ , as
  - (i)  $pana + ime = pana'me$
  - (ii)  $tena + ime = tena'me$ .
- (c) Sometimes  $\bar{a} + i$  becomes  $\bar{i}$ , as,
  - $Seyyath\bar{a} + idam = seyyath\bar{i}dam$

II     $a$  or  $\bar{a} + u$  or  $\bar{u}$ 

- (i)  $Canda + udayo = candodayo$
- (ii)  $na + upeti = nopeti$ .
- (iii)  $udaka + \bar{u}mi = udakomi$
- (iv)  $Yath\bar{a} + udaka = yathodaka$

22 (a) When two vowels of the same organ meet, the result is generally long that is

$a + a = \bar{a}$ ,  $a + \bar{a} = \bar{a}$      $\bar{a} + a = \bar{a}$      $\bar{a} + \bar{a} = \bar{a}$   
 $i + i = \bar{i}$ ,  $i + \bar{i} = \bar{i}$      $\bar{i} + i = \bar{i}$      $\bar{i} + \bar{i} = \bar{i}$   
 $u + u = \bar{u}$ ;  $u + \bar{u} = \bar{u}$ ,  $\bar{u} + u = \bar{u}$ ,  $\bar{u} + \bar{u} = \bar{u}$ .

## EXAMPLES

- (i)  $\bar{n}\bar{a}na + \bar{a}lokena = \bar{n}\bar{a}n\bar{a}lokena$
- (ii)  $dem_i + iti = dem\bar{i}ti$

22 (b) *i* and *u* may, *before* verbs beginning with a vowel remain unchanged

J

## EXAMPLES

- (i) gathāhi ajjhabhāsī
- (ii) adhiyasesi avihāramāmaṃ
- (iii) sathu adasi

23 A final vowel may remain unchanged *before* any other vowel when *not* followed by *iti* in the following cases

- (a) In nouns in the Vocative case  
kaṣṣappa etadhi—
- (b) In a word ending in a long vowel, if it does not form a compound with the following word  
Bhagavā uṭṭhaya itana
- (c) After particles vowels remain unchanged

## EXAMPLES

- (i) Atho + anto ca = atho anto ca
- (ii) atha kho + ayasma = atha kho ayasma
- (iii) No + atikkamo = no atikkamo

*Remarks* —The particles called *nipāta* are indeclinable they are rather numerous the following are a few of them and the most common atha, atho yeva ndho yathū tathū tvaṃ yā va eva, iha va, te nre ca, hi tu kacci kho khilu kira pana ce nanu, nūna nūna, etc., etc

\* There are two kinds of indeclinable words the *Nipāta* or adverbs and the *Upasajja* or prepositions. The prepositions are only 20 in number

a a atī paṭi pa, paṭi sva paṭi adhi, abhi anu, upa apa apl sath vi of nī, su du (*Saddanīti Catupadavibhāga*)  
All the other indeclinables are, of course *nipāta*.

*Note* Final vowels before particles beginning with, a, i, e, as atha, iva, eva follow the rules of sandhi, as,

(i) itthī + iti = itthīti

(ii) sabbe + eva = sabbe'va

(iii) so + eva = sveva.

(vi) na + ettha = n'ettha

(d) i and u before a verb may remain unchanged see, 22 (b)

25 The vowel *e*, when followed by a long dissimilar vowel, and also when followed by a short dissimilar vowel followed by a conjunct consonant, may be elided

#### EXAMPLES.

(i) Me + āsi = m'āsi

(ii) Sace + assa = sac'assa

26 After *o*, a vowel is usually elided

#### EXAMPLES

(i) Yo + aham = yo 'ham

(ii) cattāro + ime = cattāro 'me

#### Transformation of Vowels into Semi-vowels.

27. The vowels *i*, *u*, *e*, *o*, when followed by another vowel may be transformed into their semi-vowels

(i) The semi-vowel of *i* and *e*, is *y*

(ii) The semi-vowel of *u* and *o*, is *v*

#### (IX)

(a) Final *i*, before a dissimilar vowel is changed to *y*.

(i) vi + ākāsi = vyākāsi

(ii) vitti + anubhuyyate = vittyanubhuyyate

(iii) dāsi + aham + dāsyāham

*Remarks* iti + eva = itveva

(b)—In such words as *me te ke, ye* etc *e* is changed to *y* and if the *u* following *e* stands before a single consonant it is lengthened to *ū*

#### EXAMPLES

- (i) *me + ahāth = my āhāth*
- (ii) *me + ayaṁ = my āyaṁ*
- (iii) *te + ayaṁ = ty āyaṁ*
- (iv) *te + ahāth = ty āhāth*
- (v) *ke + assa = ky āssa (34)*

**Exceptions** (a)—Initial *e* may be elided before a long vowel as  
*me + āsi = m āsi*

(b) Final *e* may be elided before a short vowel followed by a double consonant as *sace + assa = sac' assa*

(c) Final *e* sometimes elides a following vowel as  
 (i) *te + ime = te me*  
 (ii) *sace + ajja = sace 'jja*

(d) Final *e + a* may give *ā* as  
*sace + ayaṁ = sacāyaṁ*

#### II

(a)—When *u* is followed by a dissimilar vowel, it is changed to *v*

#### EXAMPLES

- (i) *anu + eti = anveti*
- (ii) *dhātu + anta = dhātvanta*
- (iii) *dhātu + attha = dhātvattha*
- (iv) *bahu + ābādho = bahvābādho*
- (v) *su + āgatam = svāgatam*
- (vi) *anu + aḍḍhamāsāṁ = anvāḍḍhamāsāṁ*



**Exceptions.** (a) Final *u* may be elided before a dissimilar vowel, as

sametu + āyasmā = samet' āyasmā.

(b) Not seldom, *u* + *i* gives *ū*, as . {  
Sādhu + itī = sād'hūti

(b) Final *o*, may be changed to *v* before a dissimilar vowel.

### EXAMPLES

(i) ko + attho = kvattho

(ii) agamā nu kko + idha = agamā nu khvidha.

(iii) yato + adhikarāṇaṃ = yatvadhikarāṇam

(iv) yo + ayam = yvāyam.

**Exception** Final *o* before a long vowel or a short vowel followed by a double consonant is generally elided, as

(i) kuto + ettha = kut'ettha

(ii) tato + uddham = tat'uddham.

(iii) tayo + assu = tay'assu

**Remarks 1.** The change of *u* and *o* to *v* occurs chiefly when *u* or *o* comes after one of the following consonants *k*, *kh*, *t*, *th*, *d*, *ṇa*, *y*, *s* and *h*\*

2 Sometimes, after *i* or *ī*, *y* is inserted before a word beginning with a vowel, to avoid a hiatus as

(i) aggi + āgāre = aggiyāgāre.

(ii) sattamī + atthe = sattamīyatthe.

3 — Similarly to avoid a hiatus a *v* is inserted between final *u* and another vowel, as

- (i) *du + aṅgikaṃ* = *duvaṅgikaṃ*  
 (ii) *bhikkhu + asane* = *bhikkhuvasane*.

(See *Consonantal Insertions*)

## CONSONANTAL INSERTIONS

28 (a) Not seldom, to avoid a hiatus a consonant is inserted between two vowels

(b) The consonants thus inserted are *y v m d, n, t r l (=l)* and *h* \*

(c) Of these, the most frequently used are *d r m, y* and *v*

*Remarks* — Some of these consonants are mere revivals from the older language as in

*puna + eva* = *punareva*

Here the *r* is simply revived

### EXAMPLES OF INSERTION OF CONSONANTS

Insertion of *y*, (i) *na + imassa* = *na<sup>y</sup>imassa*

(ii) *mā + evarṃ* = *mā<sup>y</sup>evavṃ*

(iii) *santi + eva* = *santi<sup>y</sup>eva*

of *v* (i) *bhu + ādāya* = *bhu<sup>v</sup>ādāya*

(ii) *migī bhantā + udikkhatī* = *migī<sup>v</sup> bhantā<sup>v</sup> udikkhatī*

(iii) *pa + uccatī* = *pavuccatī*

of *m* (i) *idha + āhu* = *idhamahu*

(ii) *lahu + essatī* = *lahumessatī*

(iii) *bhāyati + eva* = *bhayatimeva*

So *danitī* gives also, *h*.

- Insertion of *d*, (i) sakı + eva = sakıdeva  
 „ (ii) tāva + eva = tāvadeva  
 „ (iii) sammā + aññā = sammādaññā

*Remarks* The insertion of *d*, is constant after the particle *u*, and very frequent after sakı, kenaci, kiñci, kinnīñci, koci, sammā, yāva, tāva, puna, as well as after the bases of pronouns such as ya, ta, sa, etc \*, as .

u + aggo = udaggo, u + apādi = udapādi, kenaci + eva = kenacideva, yāva + attham = yāvadattham; puna + eva = punadeva, ta + attham = tadattham; ta + antaro = tadantaro; eta + attham = etadattham

- Insertion of *n*, (i) ito + āyatı = itonāyatı  
 „ (ii) cıram + āyatı = cıram nāyatı or cı-rannāyatı (30)  
 „ of *t*, (i) yasmā + iha = yasmātiha  
 „ (ii) ajja + agge = ajjatagge

*Remarks* The insertion of *t*, mostly takes place after the words yāva, tāva, ajja, before iha and agga-

- Insertion of *r*, (i) nı + antaram = nırantaram  
 „ (ii) nı + ojam = nırojam  
 „ (iii) du + atıkkamo = duratıkkamo.  
 „ (iv) du + ājāno = durājāno.  
 „ (v) pātu + ahosı = paturahosı  
 „ (vi) catu + ārakkhā = caturārakkhā

\* *Mahārūpasiddhi (Sandhi)*. It must, however, be remarked that the *d* is, in most words, a survivance from the older language, Sansk. has invariably preserved it Thus 'u, of the native Palı grammarians is but the Sansk, ud, so ci cid, etc

*Remarks 1* — Between *tathā eva* and *yathā eva* *ṛ* is often inserted, the *a* preceding is shortened and the *e* of *eva* elided

ḍ                      tathariva yathariva

— This consonant *ṛ* is mostly inserted after the particles *ni du, patu, puna, dhi pāta catu,* and a few others. In most cases it is simply revived

Insertion of *l = |*

(i) *cha + aṅgārṇ* = *chalaṅgārṇ*

(ii) *cha + aṁsa* = *chalaṁsa*

*Remarks* — *l = |* is generally inserted after *cha* (six)

Insertion of *h* (i) *su + ujuca* = *suhujuca*

(ii) *su + utthitaṁ* = *suhuṭṭhitaṁ*

## II — CONSONANTAL SANDHI

29 Consonantal Sandhi occurs when a word *ending* in a vowel is followed by a word *beginning* with a consonant

30 In the majority of cases, *Consonantal Sandhi* is resorted to to meet the exigencies of *metres* but not always

31 *Before* a consonant a *long* vowel may be shortened

(i) *yathā + bhavī + gunena* = *yathabhāvīgunena*

(ii) *vittharṇ vā hutarṇ vā loke* = *vittharṇ va hutarṇ va loke*

32 A vowel, *before* a consonant if short, may be lengthened

(i) *Evārṇ gāme muni care* = *evārṇ gāme muni care*

(ii) *du + rakkhārṇ* = *durakkhārṇ*

(iii) *su + rakkhārṇ* = *surakkhārṇ*

33. A consonant *following* a word *or* a particle ending in a vowel, is generally reduplicated.

### EXAMPLES

- (i) idha + pamādo = idhappamādo.
- (ii) su + patthito = suppatthito.
- (iii) vi + payutto = vippayutto
- (iv) a + pativattīyo = appativattīyo
- (v) pa + kamo = pakkamo
- (vi) yathā + kamam = yathakkamam (34)
- (vii) anu + gaho = anuggaho
- (viii) vi + jotatī = vijjotatī
- (ix) kata + ñū = kattaññū.
- (x) du + labho = dullabho.
- (xi) du + sīlo = dussīlo

*Remarks 1* v, after a vowel becomes bb; as

- (i) nī + vānam = nībbānam
- (ii) nī + vāyatī = nībbāyatī
- (iii) du + vinicchayo = dubbīnicchayo

2 Reduplication of the consonants takes place generally after the prefixes

u, upa, pari, atī, pa, a, anu, etc

3 The constant rule in reduplication is that an aspirate is reduplicated by an unaspirate, and an unaspirate by an unaspirate

That is to say, an unaspirate is reduplicated by itself.

34 The vowel preceding a conjunct consonant being prosodically long, the naturally long vowels ā, ī, ū, are not allowed to stand before a double consonant.

35 When according to para 33 a consonant is reduplicated *after* a particle ending in a *long vowel*, this vowel is shortened as

- ā + kamati = nkkamati  
 parā + kamo = parakkamo

**Exceptions**—There are however a few exceptions to paras 34 35 The following are the most common examples

- (i) na + añña = nāñña  
 (ii) na + assa = nāssa  
 (iii) na + assu = nāssu  
 (iv) kasmā + assa = kasmāssa  
 (v) tatva + assa = tatvaassa  
 (vi) sa + antevāsiko = sāntevāsiko  
 (vii) sa + atthi = sāttthi  
 (viii) vedann + khandho = vedanākkhandho etc

36 (a) Before a consonant the *o* in so eso may be changed to *a* as

- (i) eso dhammo or esa dhammo  
 (ii) So muni or sa muni

(b) Sometimes this change occurs even *before a vowel* thus creating a hiatus which is allowed to remain

so attho or sa attho

(c) The same change (of *o* to *a*) occurs also *but not so frequently* in ayo (iron) mano (the mind) tamo (darkness) paro (other) tapo (penance mortification) and a few others as

ayopattam or ayapattam etc

## III NIGGAHĪTA SANDHI

37 Niggahīta sandhi takes place when a word ending in *m* (*niggahīta*), is followed by a word beginning with a vowel, or with a consonant

38 Niggahīta when followed by a consonant, may remain unchanged

## EXAMPLES.

- (i) tam dhammam katam
- (ii) tam khanam
- (iii) tam patto

39 Niggahīta, followed by a consonant, may be transformed to the *nasal* of the class to which that consonant belongs

## EXAMPLES

- (i) ranam + jaho = ranañjaho
- (ii) tanham + karo = tanhankaro
- (iii) saṁ = thito = santhito.
- (iv) jutim + dharo = jutindharo
- (v) sam + mato = sammato
- (vi) evaṁ + kho = evan kho
- (vii) dhammam + ca = dhammañ ca
- (viii) taṁ + niccutam = tanniccutam

*Remarks* Before initial *l*, the niggahīta of *saṁ* and *puṁ* is changed to *l*, as

- (i) sam + lakkhanā = sallakkhanā
- (ii) paṭi sam līno = paṭisallīno
- (iii) saṁ + lekho = sallekho
- (iv) puṁ + lingaṁ = pullingaṁ

40 Niggaḥita, followed by *c u t* is changed to ḥh and ḥh respectively

- (i)  $\text{ṛi} + \text{eva} = \text{ṛi} + \text{eva}$   
 (ii)  $\text{pṛaṇṭatari} + \text{eva} = \text{pṛaṇṭatṛaḥeva}$   
 (iii)  $\text{evaṛi} + \text{hi kko} = \text{evaṇ hi kko}$   
 (iv)  $\text{ṛi} + \text{hiṛa} = \text{ṛa} + \text{hiṛa}$

41 *ṛ* following nigaḥita becomes *ṛ* and both together *ṛṛa* becomes *ṛ*

- (i)  $\text{ṛa} + \text{vṛuṇṭhe} = \text{ṛuṇṭhe}$   
 (ii)  $\text{ṛaṇ} + \text{ṛeḡ} = \text{ṛeḡ}$

Remarks — Not always, no coalescence takes place, and ḥh letters remain unchanged

$\text{ṛaṇṭatṛa} + \text{ṛaḥevaṇam}$

42 When preceding a vowel niggaḥita becomes *m*

- (i)  $\text{ṛaṇ} + \text{aṭṭam} = \text{ṛam aṭṭam}$   
 (ii)  $\text{ṛam} + \text{ḥu} = \text{ṛam aḥu}$   
 (iii)  $\text{ḥim} + \text{eṭṭe} = \text{ḥim eṭṭe}$

Remarks — Rules 39 and 42 are not strictly adhered to in texts edited in Roman characters. In prose above all niggaḥita is allowed to remain unchanged before a vowel or a consonant even in the middle of a word sometimes. In poetry the retention of niggaḥita or its change to *m* before a vowel is regulated by the exigencies of the metres.

43 Sometimes niggaḥita before a vowel may become *ḍ* :

- (i)  $\text{eṭṭe} + \text{aṭṭho} = \text{eṭṭaṭṭho}$   
 (ii)  $\text{eṭṭe} + \text{eva} = \text{eṭṭeṇa}$   
 (iii)  $\text{eṭṭe} + \text{avoca} = \text{eṭṭaṇvoca}$   
 (iv)  $\text{ṛaṇ} + \text{anantaraṇ} = \text{ṛaṇanantaraṇ}$



yam + idam = yadīdam

*Remarks* The change of niggahīta into *d* is more fictitious than real, in most examples, the *d* is simply a survivance (see *Insertion of consonants*)

44 Niggahīta, before a vowel or a consonant may be elided, as

- (i) tāsam + aham santike = tāsāham santike
- (ii) ariyasaccānam + dassanam = ariyasaccāna-dassanam
- (iii) etaṃ Buddhānam + sāsanaṃ = etaṃ Buddhānasāsanaṃ

45 A niggahīta may sometimes be inserted before a vowel or a consonant,

- (i) ava sīro = avamsīro.
- (ii) manopubba gamā = manopubbangamā
- (iii) cakkhu + udapādi = cakkhum udapādi
- (iv) yāva c' idha bhikkhave = yāvañ c' idha

46. After niggahīta, a vowel may be elided,

- (i) kim + itī = kintī
- (ii) idam + apī = idam pī
- (iii) cakkam + iva = cakkam va
- (iv) kalim + idāni = kalim 'dāni or kalin dāni.

## INTERCHANGE OF LETTERS

47 Not unfrequently an interchange of letters takes place, as.

- (i) dh becomes h Ex, rudhira = ruhira
- (ii) d „ t „ sugado = sugato
- (iii) t „ t „ pahato = pahato

(iv) t becomes d	Ḷx	gantabba = gandabbā
(v) g	k	hatthupaga = hatthu paka
(vi) r	l	paripanno = palipanno
(vii) ṡ	j	gavāyo = gavāyo
(viii) k	ś	sake pure = saśe pure
(ix) j	ṡ	niyaḍiputtari = niyaḍi puttari
(x) t	k	niyato = nivako
(xi) k	kh	nikamati = nikhamati

## SIGNS

48 As has already been said on page 1, a dash (—) indicates a long vowel

- (i) ahaṃ sakkhī ahaṃ sakkhī = I am witness !  
 (ii) pajjalantāni pabbatakuṭāni mālāguḷabhāvaṃ  
 āpannāni disva = seeing the blazing moun-  
 tain peaks had turned into nosegays

49 *Crisis*, the contraction of two syllables into one, is shown by the circumflex accent (Λ) as

- (i) sādhū hoū lacchaṣū all right ! you ll  
 get it  
 (ii) taḥ gaḇhiṣṣāmtū, I ll seize him !

*Remarks* — In some texts crisis is expressed by a (—) dash, as used for the long vowels

50 The elision of a vowel is expressed by an apostrophe ( ' )

- (i) eken ūno = ekena ūno  
 (ii) idan eva = idāni eva  
 (iii) pi ssa = pi nssa.  
 (iv) tass ekadivasaṃ = tassa ekadivasaṃ

## CHAPTER III.

### ASSIMILATION.

51 The matter included in this chapter should perhaps have come under the head of "*sandhi*," for assimilation is nothing but changes that occur for the sake of euphony.

I have remarked that, although the rules of *sandhi*, as explained in the preceding chapter, are readily understood and applied by the young students, the laws of assimilation puzzle them not a little, and retard their reading much more than is necessary. The difficulty thus experienced arises from their ignorance of Sanskrit, without a at least slight knowledge of which, the study of Pāli becomes sensibly more difficult.

In the following paragraphs, I shall try and explain as succinctly and as clearly as possible, the rules of assimilation. The student cannot be too much recommended to study thoroughly this chapter and to refer to it constantly in the course of his studies.

52. Assimilation is the blending into one of two consonantal sounds. It involves the change of one sound to another of the same series, but sometimes also to a sound of another series (See page 2).

53 Assimilation is of two kinds

- (i) The *initial* consonant is assimilated to the *final* consonant of the preceding word. This is called **Progressive Assimilation**.
- (ii) The *final* consonant of the preceding word is assimilated to the *initial* consonant of the word that follows. This is called: **Regressive Assimilation**.

## FAMILIES

## I —PROGRESSIVE ASSIMILATION

- I (a) √ lṛk (to cling) + na = lṛgna = lṛgga (clung)  
 II (b) budh (to know) + ta = budhta = buddha  
 (known)

It will be remarked that in example (a) the *n* (dental) has been assimilated to the *g* which belongs to another series (guttural)

In (b) the *t* becomes *d* and assimilates to the preceding *dh* both being sounds of the same series (dentals)

## II —REGRESSIVE ASSIMILATION

- I (a) √ lip (to smear) + ta = lipta litta (smeared)  
 II (b) √ dam (to subdue) + ta = damta = danta  
 (subdued)

In these two examples *p* in (a), is assimilated to initial *t* and passes to another series of sounds

In (b), *m* likewise passing to another series assimilates itself to *t* and becomes *n*

## GENERAL RULES OF ASSIMILATION

54 Assimilation takes place mostly in the formation of the *Passive Voice* the *Passive Perfect Participle* the *base of verbs of the third conjugation* of the *Infinitive Gerund* the *Potential Passive Participle*, and in the formation of the *Desiderative* also under the influence of certain suffixes in the derivation of words

55 In Pāli Regressive Assimilation is the more common

56. (a) When a *mute* meets with an initial mute (non-nasal), there is regressive assimilation *generally*, that is, the first consonant is assimilated to the second.

(i) sak + ta = sakta = satta

(ii) sak + thi = sakthi = satthi.

57. A *guttural* assimilates the following dental :

lag + na = lagna = lagga.

sak + no = sakno = sakko + ti = sakkoti.

58 A *guttural* assimilates a *final* dental :

(i) ud + kamāpeti = ukkamāpeti

(ii) tad + karo = takkaro

(iii) ud + gacchatī = uggacchatī.

59 A final *palatal*\* being followed by a *dental* surd or sonant, assimilates it into a *lingual*.

(i) √maj + ta = mattha or matta.

(ii) √pucch + ta = puttha

(iii) √icch + ta = ittha.

\*To better understand these changes, the student ought to bear in mind that no word can end in a *palatal* nor in *h*, because these letters are not primitive letters the palatals have sprung into existence from the contact of *guttural* consonants with certain vowels; and *h* represents an old *gh* and is the aspirate of *ḡ*; the original gutturals, therefore, reappear at the end of words either pure or transformed into a lingual, and then assimilate or are assimilated by the following dental. For instance √pucch = puth + ta = puttha, but, √muc = muk + ta = mukta = mutta; √bhuj = bhuk + ta = bhukta = bhutta, again √maj = mat (t = Sank. s) + ta = matta. In Sansk, √mrj + ta = mrsta = Pālī: matta

(a) *j* however sometimes is assimilated to the following *t*

(iv)  $\sqrt{\text{bhu}} + \text{ta} = \text{bhutta}$

(b) *c* also becomes assimilated to *t*

(v)  $\sqrt{\text{muc}} + \text{ta} = \text{mutta}$

60 But an *initial* palatal assimilates a final dental in palatal

$\text{ud} + \text{cinat}i = \text{uccinat}i$

$\text{ud} + \text{ched}i = \text{ucched}i$

$\text{ud} + \text{jala} = \text{ujj}ala$

$\text{ud} + \text{jhayat}i = \text{ujjhayat}i$

61 A final *lingual* assimilates a following *surd dental*, (*t*)

$\sqrt{\text{ku}}\ddot{\text{t}} + \text{ta} = \text{kutt}ha$

62 A final *dental* is assimilated to the following consonant

(i)  $\text{ud} + \text{ganhat}i = \text{uggarhat}i$

(ii)  $\text{ud} + \text{khipat}i = \text{ukkh}ipat}i$

(iii)  $\text{ud} + \text{chindat}i = \text{ucch}indat}i$

(iv)  $\text{ud} + \text{jhāyat}i = \text{ujjhayat}i$

(v)  $\text{ud} + \text{saha} = \text{ussaha}$

(vi)  $\text{ud} + \text{tippa} = \text{uttinna}$

(vii)  $\text{ud} + \text{loket}i = \text{ullok}et}i$

63 When *initial t* follows a *sonant aspirate* the assimilation is progressive the *final sonant aspirate* loses its aspiration the following *t* (*surd*) becomes *sonant*, *vis*, *d* and taking the aspiration which the final *sonant* has lost becomes *dh*

### EXAMPLES

$\sqrt{\text{rudh}} + \text{td} = \text{rudh} + \text{da} = \text{rud} + \text{dha} = \text{ruddha}$

*Remarks* In the case of final *bh*, initial *t* having become *dh*, regressive assimilation takes place.

$$\sqrt{\text{labh} + \text{ta} = \text{lab h} + \text{da} = \text{lab} + \text{dha} = \text{laddha}}$$

64 Before an *initial* dental surd, a guttural or a labial surd unaspirate is generally assimilated

- (i)  $\text{tap} + \text{ta} = \text{tapta} = \text{tatta}$ .
- (ii)  $\text{sak} + \text{ta} = \text{sakta} = \text{satta}$
- (iii)  $\text{sak} + \text{thi} = \text{akthi} = \text{satthi}$
- (iv)  $\text{kam} + \text{ta} = \text{kamta} = \text{kanta}$

65 An *initial* labial generally assimilates a preceding dental surd or sonant unaspirate

- (i)  $\text{tad} + \text{purisa} = \text{tappurisa}$
- (ii)  $\text{ud} + \text{bhijjati} = \text{ubbhijjati}$ .
- (iii)  $\text{ud} + \text{pajjati} = \text{uppajjati}$ .
- (iv)  $\text{ud} + \text{majjati} = \text{ummajjati}$

66 A *final* labial may assimilate an *initial* nasal.

$$\text{pāp} + \text{no} + \text{ti} = \text{pāpno} + \text{ti} = \text{pappoti}$$

### ASSIMILATION OF NASALS.

67 Final *m* before *t* is assimilated

$$\sqrt{\text{gam} + \text{tvā} = \text{gamtvā} = \text{gantvā}}$$

68. The group *sm* is preserved

$$\text{tasmīn}, \text{bhasmā}, \text{asmā}, \text{usmā}.$$

69 An *initial* nasal assimilates a preceding dental

$$(i) \text{ud} + \text{magga} = \text{un} + \text{magga} = \text{ummagga}$$

*Remarks* — Here final *d* being before a nasal is first changed to the nasal of its class that is *n* and this *n* (dental) is then assimilated to *m* (labial). So for *gaṇḍā* in 67

- (i) *ud + nadati = unnadati*  
 (ii) *√ chid + na = chinna* \*

### ASSIMILATION OF Y

70 *Y* is regularly assimilated to the preceding consonant by Progressive Assimilation

71 The assimilation of *y* takes place principally in the Passive Voice, in the formation of verbal bases of the 3rd conjugation, of some gerunds and of numerous derived nouns

- (i) *√ gam + ya = gamya = ḡamman*  
 (ii) *√ pac + ya = pacya = paṇṇa*  
 (iii) *√ mad + ya = madya = madda*  
 (iv) *√ bhaṇ + ya = bhaṇya = bhaṇṇa*  
 (v) *√ di + ya = diya = dibba*  
 (vi) *√ khaḍ + ya = khaḍya = khajja* (34)  
 (vii) *√ khaṇ + ya = khaṇya = khaṇṇa*

72 This rule holds good also in the middle of a compound word final *i* having become *y* by rule -7 (i) (a) is assimilated to the preceding consonant, and the following word is joined on to form a compound

### EXAMPLES

- (i) *pali\* + añko = paly añko = pallañko*  
 (ii) *vipali\* + āso = vipaly āso = vipallaso*  
 (iii) *vipali + attharh = vipaly attharh = vipallattharh*

\*The preposition *pari* is not seldom changed into *pali*



- (iv)  $ap_i + ekacce = apy ekacce = appekakce.$   
 (v)  $ap_i + ekadā = apy ekadā = appekadā.$   
 (vi)  $abhi + uggacchat_i = abhy uggacchat_i = abbhugacchat_i$   
 (vii)  $abhi + okīranam = abhy okīranam = abbhokīranam.$   
 (viii)  $abhi + añjanam = abhy añjanam = abbhāñjanam.$   
 (ix)  $ān_i + āy_o = āny āyo = aññāyo$  (34. 35)

73. By far the most common changes occurring through the assimilation of  $y$  (final as in the above examples) or of  $y$  (initial as in 71), take place when the dental surd unaspirate  $t$  or the dental sonant aspirate or unaspirate  $dh$ , precedes. To state the rule shortly

- 74 (i) final  $t_i$  + any dissimilar vowel becomes  $cc +$  that vowel  
 (ii) „  $dh_i +$  „ „ „ „  $j_h +$  that vowel  
 (iii) „  $d_i +$  „ „ „ „  $j +$  that vowel.  
 (iv) „  $t + y = cc$   
 (v) „  $d + y = j$   
 (vi) „  $dh + y = j_h$

#### EXAMPLES

- (i)  $at_i + antam = aty antam = accantam.$   
 (ii)  $pat_i + ayo = paty ayo = paccayo$   
 (iii)  $pat_i + eti = paty eti = pacceti.$   
 (iv)  $it_i + assa = ity assa = iccassa$   
 (v)  $it_i + ād_i = ity ād_i = iccād_i.$   
 (vi)  $jāt_i + andho = jāty andho = jaccandho$  (34, 35).

(vii)  $adh\bar{u} + \bar{a}gamo = adh\bar{y} \bar{a}gamo = ajjha\bar{g}amo$

(viii)  $adh\bar{u} + ogahitva = adh\bar{y} ogahitva = ajjhogahitva$

• (ix)  $adh\bar{u} + upagato = adh\bar{y} upagato = ajjhu\bar{p}agato$

(x)  $adh\bar{u} + eti = adh\bar{y} eti = ajjheti$

(xi)  $nadh\bar{u} + u = nadh\bar{y} u = najja$

(xii)  $yadh\bar{u} + evam = yadh\bar{y} evam = ajjevam$

(xiii)  $sath\bar{u} + va = sath\bar{y} va = sajja$

(xiv)  $panditha + va = pandith\bar{y} va = panthava$

(xv)  $\check{u} madh\bar{u} + va = \check{u} madh\bar{y} va = majja$

(xvi)  $\check{u} vadh\bar{u} + va = \check{u} vadh\bar{y} va = vajja$

(xvii)  $\check{u} rudh\bar{u} + va = \check{u} rudh\bar{y} va = rujja$

75 Final *th* + *y* = *ch* as  
 $ratth + va = ratth\bar{y} va = rajja$

76 A final *sibilant* may assimilate a following *v*

(i)  $\check{u} pas + va = pas\bar{y} va = pajja$

(ii)  $\check{u} dis + va = dis\bar{y} va = dijja$

77 + *v* = becomes—*bb*

$\check{u} div + va = div\bar{y} va = dibba$

$\check{u} siv + va = siv\bar{y} va = sibba$

*Remarks* — At the beginning of a word however the *y* (the semi vowel of *i*) is retained and *v* is changed to *h*

(i)  $va + \bar{a}karanam = vyakaranam = by\bar{a}karanam$

(ii)  $va + \bar{a}ñjanam = vyañjanam = bya\bar{ñ}janam$

78 When *v* follows *h* *metathesis* takes place

(i)  $\check{u} sah + va = sah\bar{y} va$  and by *metathesis* =  $sah\bar{y} va$

(ii)  $\check{u} guh + va = guh\bar{y} va = guyja$

**Metathesis is the transposition of letters**

79 Initial *y*, may assimilate a final dental, non-nasal

$ud + yuñjati = uyyuñjati.$

$ud + yāti = uyyāti.$

$ud + yāna = uyyāna.$

### ASSIMILATION OF *R*

80. Final *r* is often assimilated to a following mute, as

(i)  $\sqrt{\text{kar} + \text{tabba}} = kṛattabba.$

(ii)  $\sqrt{\text{kar} + t\bar{a}} = kattā.$

(iii)  $\sqrt{\text{kar} + ya} = kayya$

(iv)  $\sqrt{\text{dhar} + ma} = dhamma$

81 Very often too, final *r* is dropped.

(i)  $\sqrt{\text{mar} + ta} = mata.$

(ii)  $\sqrt{\text{kar} + ta} = kata.$

82 Sometimes, *r* having been dropped, the vowel *a* before it, is lengthened

(i)  $\sqrt{\text{kar} + \text{tabba}} = k\bar{a}\text{tabba}.$

(ii)  $\sqrt{\text{kar} + \text{turm}} = k\bar{a}\text{turm}.$

83. *r* followed by *n*, lingualizes the *n*, and then becomes assimilated to it

$\sqrt{\text{car} + na} = carna = cinna$

The student will understand the insertion of *i* when reading the chapter on Passive Perfect Participles.

84. Final *r* may be assimilated to a following *l* :

$\text{dur} (=du) + labho = dullabho.$

ASSIMILATION OF **ṣ**

85 **ṣ** (or **ṣa**) is assimilated by the preceding consonant having first been transformed into a *guttural* or a *palatal*

86 Initial **ṣ** + **sa** = **kṣa**

(i) **titṣ** + **sa** = **tikṣa**

(ii) **bubṣu** + **sa** = **bubḥukṣa**

87 Final **p** + **ṣa** = **ṣḥa**

**jigup** + **sa** = **jigucḥa**

88 Final **t** + **sa** = **ṣḥa**

**tit** + **sa** = **tikṣa**

89 Initial **ṣ** + **ṣa** = **ṣḥa**

**jigṣ** + **sa** = **jigḥa**

90 Final **ṣ** assimilates a following **ṣ**

✓ **ṣṣ** + **ṣa** = **ṣṣa** (Cf 76)

91 But sometimes the combination remains unchanged **ṣṣa** + **ṣa** = **ṣṣaṣa**

92 Final **ṣ** assimilates an initial **t** into a lingual

(i) ✓ **ṣa** + **ta** = **ṣaṭṭa**

(ii) ✓ **ṣṣa** + **ta** = **ṣṣaṭṭa**

(iii) ✓ **ṣṣa** + **ta** = **ṣṣaṭṭa**

93 Initial **ṣ** assimilates a preceding dental

(i) ✓ **ud** (or **ut**) + **ṣṣa** = **uṣṣa**

(ii) ✓ **ud** (or **ut**) + **ṣṣa** = **uṣṣa**

94 Pretty often **ṣ** + **t** = **tt**

✓ **jṣ** + **ta** = **jhatta**

95. Sometimes too,  $s + t = tth$

√  $vas + ta = vuttha$ .

### ASSIMILATION OF H.

96 Initial *h* sometimes is changed to the *mute aspirate* of the class of the preceding final consonant.

(i)  $ud + haratī = uddharatī$ .

(ii)  $ud + harana = uddharana$

(iii)  $ud + hata (√han) = uddhata$

97 When final *h* is followed by a nasal, the group generally undergoes metathesis (see 78, note)

√  $gah + na = gaṇha$ .

98 Metathesis also occurs in the groups *hv* and *hv*.

(i) *mahyam* becomes *mayham*

(ii)  $oruh + ya$  becomes *oruyha*

(iii) *jihvā* becomes *jivhā*

*Remarks* Very seldom, *h* is assimilated to the following  $\tilde{y}$ ,  $leh + ya = leyya$

99. *h* is sometimes changed to *gh*, (\*) principally in the root *han*, to kill

*hanatī*, to kill, or *ghatetī*, to kill.

*ghañña*, killing, from √ *han* (*han* or *ghan + ya* = *ghañña*)

*ghammatī*, to go = *hammatī*, to go,

\* It must be remembered that *h* is the aspirate of *ṛ*, since it now represents an ancient *gh* (59, note) and therefore, in euphony, it is treated exactly as *j*, that is to say, when final it becomes sometimes *k* and sometimes *t*. The above rules, which may seem arbitrary are familiar to the Sanskritist.

100 Final  $h+t$  becomes generally  $ddha$

✓  $d\bar{u}h + ta = duddha$

101 Sometimes also  $h+t = \bar{q}h'$

✓  $l\bar{h} + t\bar{u}h = le\bar{q}h\bar{u}h$

(For the change of  $i$  to  $e$  see Strengthening )

102 It has been said above (,) that  $l$  is very often interchangeable with  $d'$  when the  $\bar{q}$  is aspirate  $\bar{u}is$   $d\bar{h}$  its substitute also becomes aspirate  $\bar{u}is$   $l\bar{h}$

Now according to para 101 we have seen that  $h+t$  becomes  $d\bar{h}$  for this  $\bar{q}h$  may be substituted  $l\bar{h}$ , so that we have the following forms

✓  $m\bar{u}h + ta = mu\bar{q}dha = mu\bar{l}ha$

✓  $r\bar{u}h + ta = ru\bar{q}dha = ru\bar{l}ha$

## CHAPTER IV

### ( ) STRENGTHENING PROCESS

103 Strengthening is the process of changing a vowel sound into another vowel sound

104 The vowels which undergo strengthening are -  
a  $i$   $\bar{i}$   $u$  and  $\bar{u}$

105 Thus  $a$  being strengthened becomes  $\bar{a}$

$i$   $\bar{e}$

$\bar{i}$   $e$

$u$   $\bar{o}$

$\bar{u}$   $o$

106. The *result* thus obtained is also called *guna* (quality)

107. Therefore, the *guna* of *a* is *ā* ,  
 „ „ „ „ *i* and *ī* is *e* ,  
 „ „ „ „ *u* and *ū* is *o* .

108. Further, as we already know (by rules 27 (1) *a* 27 (11) *b*), final *e* and *o* when followed by a vowel may be changed into their semi-vowel + that vowel

109. The following table of these very useful changes should be borne in mind :

Simple vowel	Strengthening or guna	Vowel and semi-vowel.
<i>a</i>	<i>ā</i>	(none)
<i>i, ī</i>	<i>e</i>	<i>ay</i>
<i>u, ū</i>	<i>o</i>	<i>av</i>

110. Strengthening occurs frequently in the formation of Verbal bases, of Verbals\* and in the derivation of words under the influence of certain suffixes

*Remarks* In the derivation of Primary and Secondary Nouns (see *Derivation*), it will simplify matters to assume at once that

*i* or *ī* + *a* = *aya*  
*u* or *ū* + *a* = *ava*.  
*e* + *a* = *aya*.  
*o* + *a* = *ava*.

\* See Chapter on Verbs

## METATHESIS

113. Examples of metathesis have already (8) been given.

11. Metathesis is the transposition of letters or of syllables in a word. The following are further instances of this transposition.

(i) pavatā	becomes	pavātā	हस
(ii) arya		arya	र्य
(iii) kavya		kavya	व्य
(iv) māsaka		māsaka	क
(v) raga		raga	ग
(vi) anābhineva		anābhineva	व
(vii) cūḍa		cūḍa	ḍ

## EPENTHESIS

11. Epenthesis is the insertion of a letter in the middle of a word.

114. Epenthesis is resorted to mostly to avoid hiatus of the collocation of a group of different organs.

## EXAMPLES

klesa	becomes	klesā
acarya		acārya
triṅgula		triṅgula
hva		hiva or hivva
arhata		arhata
barhisa		barhisa
hrada		hrada
sri		sri
hri		hri
phayati		phayati

etc.



## (d) DROPPING OF SYLLABLES.

115. Sometimes, for the sake of the metre, or to facilitate pronunciation, whole syllables are dropped,

## EXAMPLES

- (i) abhinñāya sacchikatvā, becomes, abhinñā  
sacchikatva
- (ii) Jambudīpam avekkhanto addasa, becomes,  
Jambudīpam avekkhanto adda.
- (iii) dasasahassī, becomes, dasahassī.
- (iv) chaṅgula, becomes, changula.

## CHAPTER V.

## DECLENSION.

116. (a) Declension is the adding to the stems of Nouns and Adjectives certain suffixes which show, *case, gender and number*.

(b) The *stem* or *base* of a noun is that noun as it stands, before any suffix has been added to it.

(c) Pāli has three genders. the masculine, the feminine and the neuter

(d) Pāli does not strictly follow the natural division of male, female, etc., in assigning gender to nouns, many nouns which are masculine in English are feminine or neuter in Pāli and *vice-versa*; a great number of nouns which we consider as neuter are, some masculine, some feminine in Pāli. This is called *grammatical gender*.

(e) There are two numbers. the singular and the plural.

(f) There are eight cases

(1) *Nominative*, shewing the *subject* of the sentence.

(2) *Genitive*, shewing possession (*of, 's*).

- (3) *Dative* shewing the object or person *to* or *for* whom something is given or done
- (4) *Accusative* this is the object of the sentence
- (5) *Instrumentive* shews the object or person *with* or *by* whom something is performed
- (6) *Ablative* generally shewing separation expressed by *from*
- (7) *Locative*, shewing place (*in on, at, upon, etc.*)
- (8) *Locative* used in addressing persons

*Remarks* —The student will find fuller explanations of the uses of the cases in the chapter on Syntax

117 The declension of nouns is divided into two great divisions

(a) *Vowel-declension*, comprising all the stems that end in a vowel

(b) *Consonantal declension* in which are included all the stems ending in a consonant

(c) *Vowel-declension* is generally for the sake of clearness divided again into three classes

(i) the declension of stems ending in *a* or *ā*

(ii) the declension of stems ending in *i* or *ī*

(iii) the declension of stems ending in *u* or *ū*

118 (a) Native grammarians give the following as the regular case endings or suffixes for all nouns

Singular		Plural	
Nom	s	Nom	va
Gen	ssa	Gen	nath
Dat	ssa	Dat	nath
Acc	ath	Acc	va
Ins	ā	Ins.	hi
Abl	smu	Abl	hi
Loc	smith	Loc	su
Voc	(like the stem of Nom)	Voc	(like the Nom)

(b) Most of the above suffixes are theoretical only; in practice they differ considerably according to gender and case

The actual suffixes will be given with each declension.

### VOWEL DECLENSION.

Declension of stems ending in *a* (short)

119 (a) The great bulk of nouns and adjectives belong to this declension, and as the other declensions have borrowed several of its suffixes, its thorough mastery is most important and will greatly facilitate the study of the other declensions

(b) Nouns ending in *a*, are all masculine or neuter.

120 The following are the suffixes of masculine nouns the stem of which ends in *a*

Singular		Plural	
Nom	o	Nom.	ā, āse.
Gen.	ssa.	Gen.	nam.-
Dat	{ ssa āya.	Dat	nam.'
Acc	m.	Acc	e
Ins	ina	Ins	ehi, ebhi.
Abl	ā, smā, mhā, to	Abl	ehi, ebhi.
Loc	i, smim, mhi.	Loc.	su
Voc	(like the stem) and ā	Voc.	a

121 These suffixes have to be attached to the stems, taking care to observe the sandhi rules which may apply when suffixes begin with vowel, in every case the student should accustom himself to look up the rules, which will be referred to by their numbers, and accustom himself to account for every form he meets with, whether nominal, verbal or derivative. He should remember that a systematic study from the start will ensure thoroughness and eventually save him a great deal of labour and time.

122 DECLENSION OF **DEVA**—GOD ANGEL

	<i>Singular</i>	<i>Plural</i>
Nom	devo a god	devā, gods
Gen,	devassa, a god's of a god	devānaṃ, gods, of gods
Dat	devassa to or for a god devaṃ	devānaṃ to or for gods
Acc.	devaṃ, a god	deva, gods
Ins	devena, by with or on account of a god	devehi devebhi, by with or on account of gods
Abl	devā from a god devasmā from a god devamhā, from a god devato from a god	devehi, devebhi, from gods
Loc.	deve, in on or upon a god devasmīṃ on or upon a god devamhi, on or upon a god	devesu in on or upon gods
Voc	deva, devā, O god!	devā O gods!

## EXERCISE.

Decline like *deva* (masc)

nara, man	mātanga, elephant
byagghā, tiger	sīha, lion
miga, deer	orodha, a seraglio
gandhabba, musician	dhamma, doctrine, right
kacchapa, tortoise	putta, son
satta, being	kūpa, a mast
sumsumāra, crocodile	makara, a sea-monster

*Remarks* (a) The true *Dat sing* in, *āya* has now generally been displaced by the suffix of the *Gen. ssa*; the *Dat āya* is almost equal to an *Infinitive* and mostly denotes intention.

(b) *smā* and *mhā* of the *Abl* and *smim* and *mhi* of the *Loc* have been borrowed from the *pronominal declension* (see Declension of Pronouns).

(c) *so* is sometimes used also as an *Abl. sing. suffix*, as *ās vaggaso*, by groups, *bhāgaso*, by share.

(d) *sā* is also found as an *Ins sing. suffix*, as *balasā*, by force, forcibly, *talasā*, with the sole of the foot.

(e) The *Nom plur* in *āse*, very scarce, corresponds to the *Vedic Nom plur*

(f) *ebhi*, of the *Ins. and Abl plural*, is mostly used in poetry, and probably comes from the *Vedic ebhis*

(g) Before *o*, *Nom sing*, *ehi*, *ebhi*, *Ins and Abl. plur* and *e*, *Acc plur* final *a* of the stem is dropped :

*deva* + *o* = *dev* + *o* = *devo*

*deva* + *ehi* = *dev* + *ehi* = *devehi*

(h) Before *su* *Loc plur* final *a* of stem is changed to *e*

(i) In the *Dat Ins Abl* and *Loc sing*, and in *Nom* and *Voc plur*, the usual rules of sandhi are regularly followed

### Singular

Ins	deva + ina = devena	(21 1)
Dat	deva + āya = dev āya	(22)
Loc	deva + i = deve	(21 1)
Abl	deva + a = deva	(22)

### Plural

Nom	deva + a = devā	(ibid)
	deva + ase = dev ase	( , )
Voc	devā + a = deva	( , )

(j) Before *naṁ* *Gen* and *Dat plur* final *a* of the stem is lengthened

deva + naṁ = devā + naṁ = dev anaṁ

## 223 Neuter nouns in a (short)

### SUFFIXES

Singular		Plural	
Nom	ṁ	Nom	ni a
Gen	ssa	Gen	naṁ
Dat	ssa āya	Dat	naṁ
Acc.	ṁ	Acc	ni e
Ins	ina	Ins	ehi ebhi
Abl	{ ā smā mha, to	Abl	ehi ebhi
Loc	i smiṁ mhi	Loc.	su
Voc	(like the stem)	Voc	ni, a

## 124. DECLENSION OF RŪPA (NEUTER) FORM.

<i>Singular.</i>	<i>Plural.</i>
Nom. rūpam	Nom. rūpāni, rūpā,
Gen. rūpassa	Gen. rūpānaṃ
Dat. rūpassa, rūpāya	Dat. rūpānaṃ
Acc. rūpaṃ	Acc. rūpāni, rupe
Ins. rūpena	Ins. rūpehi, rūpebhī
Abl. rūpā rūpasmā rūpamhā rupato	Abl. rūpehi, rūpebhī
Loc. rūpe rūpasmim rūpamhi	Loc. rūpesu
Voc. rūpa	Voc. rūpāni, rūpā.

*Remarks* (a) **Ni** is essentially the distinctive sign of Neuter nouns in the *Nom.*, *Acc.* and *Voc. plur.* in all declensions.

(a) The final vowel of the stem is lengthened before *ni*.

## EXERCISE.

*Decline like rūpa.*

citta, mind  
mūla, root, price  
upatthāna, service  
jala, water  
lona, salt  
vajra, diamond  
vāta, wind  
yotta, rope  
yuddha, fight

sota, ear  
veluriya, coral  
ahata, cloth (new)  
osāna, end  
savana, hearing  
sātaka, garment  
pesana, despatch, sending  
pattana, a sea port  
panna, leaf

*Remarks* (a) It will be noticed that neuter nouns in *a* differ from the masculine in *a* in the *Nom sing* and in the *Nom Acc* and *Voc plur* all the other cases are identical

(b) In the *plur* the *Nom*, *Acc* and *Voc* have the same form

(c) The form in *ānī* of the *Nom Acc* and *Voc plur* is the most common

## 125 Declension of nouns in ā (long)

All nouns ending in ā are feminine

126

### SUFFIXES.

Singular	Plural
Nom    —	ā yo
Gen    aya	nañ
Dat    aya	nañ
Acc    ih	a yo
In s    aya	hi bhī
Abl    āya, to	hi bhī
Loc    āyañ āya	su
Voc    e	ā yo

## 127 DECLENSION OF KAMMĀ (FEM.) A VIRGIN

Singular	Plural
Nom    kammā	kammā, kammāyo
Gen    kammāya	kammānañ
Dat    kammāya	kammānañ
Acc    kammāñ	kammā, kammāyo



*Singular**Plural*

Ins.	kaññāya	kaññāhi, kaññābhī
Abl.	kaññāya, kaññato	kaññāhi, kaññābhi
Loc	kaññāyam, kaññāya	kaññāsu
Voc.	kaññā, kaññe	kaññā, kaññāyo

*Remarks* (a) Before *to* of the *Abl. sing.*, the final vowel, if long, is shortened. So also before *m* of *Acc. sing.*

(b) The following words, all meaning *mother*, have two forms in the *Voc. sing.*

ammā, ambā, annā, tātā.

Voc. Sing { ammā, ambā, annā, tātā.  
              { amma, amba, anna, tāta,

(c) In the *Acc. sing.* final ā is shortened.

## EXERCISE.

*Decline like kaññā*

saddhā, faith	medhā, intelligence
vijjā, science	paññā, wisdom
tanhā, lust, thirst	mettā, love
icchā, desire	bhikkhā, begged-food
gāthā, stanza	mālā, garland
khiddā, play, sport	pūjā, honour
senā, army	chāyā, shadow
nāvā, boat	pipāsā, thirst
gīvā, throat	velā, time

128 It has been said above (125) that all nouns ending in *ā* are feminine, but there are a very few examples of masculine nouns ending in *a*. We give below their declension

### MALECULE nouns in *ā* (long)

#### DECLENSION OF *śā*-DOG

	<i>Singular</i>	<i>Plural</i>
Nom	<i>śā</i>	<i>śa</i>
Gen	<i>śassa</i>	<i>śānaṃ</i>
Dat	<i>śassa śāya</i>	<i>śanaṃ</i>
Acc	<i>śaṃ</i>	<i>śane</i>
Ins	<i>sena</i>	<i>śāhi śābhi</i>
Abl	<i>śū śasmā samhā</i>	<i>śahi śabhi</i>
Loc	<i>se śasmim samhi</i>	<i>śasu</i>
Voc	<i>sa</i>	<i>śā</i>

*Remarks* (a) the declension above given is according to the *Rūpasiddhi*

(b) The declension given in the *Saddanīti* differs slightly

	<i>Singular</i>	<i>Plural</i>
Nom	<i>sa</i>	<i>sa śāno</i>
Gen	<i>śassa</i>	<i>śānaṃ</i>
Dat	<i>śassa</i>	<i>śānaṃ</i>

	<i>Singular</i>	<i>Plural</i>
Acc.	sānam	sāne
Ins.	sānā	sānehi, sānebhī
Abl.	sānā	sānehi, sānebhī
Loc.	sāne	sānesu
Voc.	sa	sā, sāno

The following are declined like **sā**.

Paccakkhadhammā, one to whom the Doctrine is evident.

Gandivandhavā, Arjuna.

mā, the moon.      rahā,\* sin.

*Remarks.* Masculine nouns in ā belong to the Consonantal declension, but native grammarians consider them as stems ending in a vowel.

## 129. Declension of nouns in i (short).

Nouns the stem of which ends in **i** are Masculine, Feminine, and Neuter. They do not form a very numerous class

### Masculine nouns in i

130

### SUFFIXES

	<i>Singular</i>	<i>Plural</i>
Nom.	—	ī, yo
Gen	ssa, no	nañ
Dat.	ssa, no	nañ

\* Niruttidīpanī, a scholium on Moggallānavyākaraṇa, a grammar held in high esteem in Ceylon and Burma.

	<i>Singular</i>	<i>Plural</i>
Acc	ñ	ī yo
Ins	na	hi bhī ( )
Abl	na, sma mñā	hi bhī (
Loc	samñ mñi	su
Voc	—	ī yo

131 DECLENSION OF **KAPI** (MASC.)—MONKEY

	<i>Singular</i>	<i>Plural</i>
Nom	kapi	kapi kapyo
Gen	kapiṣṣa, kapiṇo	kapiṇaṇ
Dat	kapiṣṣa, kapiṇo	kapiṇaṇ
Acc	kapiṇ	kapi kapyo
Ins	kapiṇa	kapihi kapiḥhi
Abl	kapiṇa kapiṣṣa, kapiṇmñā	kapihi kapiḥhi
Loc	kapiṣṣamñ kapiṇmñi	kapiṣu
Voc	kapi	kapi kapyo

*Remarks* (a) The *Nom* and *Voc sing* are like the stem

(b) In the *Nom*, *Acc* and *Voc plur* final *i* is changed to *a* before suffix *yo*

(c) However final *i* is sometimes preserved before *yo* so that we also have the form **kapiyo** (rare)

(d) In the plural, before suffixes *nam*, *hi*, *bhi*, *su* final *i* is lengthened

(e) Some rare and old forms are sometimes found:

(i) *Gen sing* ending in *e*, as. *mune*

(ii) *Loc sing* „ in *o*, as *ādo*, and also

(iii) „ „ in *e*, as *gire*

(iv) *Ins. sing.* „ in *ena*, as *ramsena*

(v) *Nom plur* „ in *no*, as *saramatino*

(f) Not seldom, the stem itself is used for almost all the cases in the singular.

### EXERCISE.

*Words declined like kapī (masc)*

aggi, fire	kalī, sin
sandhi, union	nīdhi, a depository
sārathi, a charioteer	yati, a monk
añjali, salutation	ari, an enemy
bondī, body	giri, a mountain
ūmī, a wave	balī, oblation
senāpati, a general	gahapati, householder

### Feminine nouns in i (short).

132.

### SUFFIXES

<i>Singular</i>	<i>Plural</i>
Nom. —	ī, yo
Gen. ā	nam
Dat ā	nam
Acc. m	ī, yo

	<i>Singular</i>	<i>Plural</i>
Ins	a	hi bhi
Abl	a /	hi bhi
Loc	a ahi	su
Voc	—	i yo

## 133. (a) DECLENSION OF RATTI (REM)—NIGHT

	<i>Singular</i>	<i>Plural</i>
Nom	ratti	ratti rattiyo ratyo
Gen	rattiya ratya	rattinahi
Dat	rattiya ratya	rattinahi
Acc	rattih	ratti rattiyo, ratyo
Ins	rattiyā ratya	rattihū rattibhi
Abl	rattiya ratya	rattihū rattibhi
Loc	rattiya ratya rattiyahi ratyahi	rattisu
Voc	ratti	ratti rattiyo ratyo

*Remarks* (a) There is an ancient *Loc sing* in o : ratto

(b) An *abl sing* in to, is also found rattito\*

(c) In the *Gen, Dat Ins Abl* and *Loc sing* a y is inserted between the stem and the suffix ā to avoid a hiatus (See 27 (1) Remark 2 p 12) so also in the *Loc sing* before ahi

(d) Before ā, of the same cases, final *i* of the stem may become *y* by rule 27 (1), *a*; and as in Pāli there can be no group of three consonants\* one *t* is dropped. Hence we get

$$\text{ratti} + \bar{a} = \text{ratty}\bar{a}^b = \text{raty}\bar{a}.$$

(e) Before suffixes, *nam*, *hi*, *bhi*, *su* of the plural, the *i* of the stem is lengthened

(b) DECLENSION OF JĀTI (FEM.)—BIRTH.

	<i>Singular.</i>	<i>Plural</i>
Nom	jāti	jātī, jātiyo, jatyo, jacco
Gen	jātiyā, jatyā, jaccā	jātīnam
Dat	jātiyā, jatyā, jaccā	jātīnaṃ
Acc.	jātim	jātī, jātiyo, jatyo, jacco
Ins	jātiyā, jatyā, jaccā	jātīhi, jātībhi
Abl	jātiyā, jatyā, jaccā	jātīhi, jātībhi
Loc.	jātiyā, jatyā, jaccā jātiyaṃ, jatyam, jaccam,	jātīsu
Voc.	jāti	jātī, jātiyo, jatyo, jacco

*Remarks.* (a) For the forms, *jaccā* and *jaccaṃ* see rule 74.

(b) *Jacco* is obtained by the assimilation of *y* after the elision of final *i* (71, 74)

\*Except *ntr*, as in *aṇṭra*, etc.

(c) It will be remarked that whereas in Masc nouns in *i* the *i* of the stem is changed to *a* before *yo*, in Fem. nouns it is retained

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### EXERCISE

#### *Nouns declined like rattī (fem)*

bhūmi earth	keḷi amusement
satti ability	nandi, joy
patti attainment	matī understanding
tuṭṭhā satisfaction	mutti deliverance
āsatti attachment	vuddhi increase
dhūhī dust	ruci splendour
taṇṇī a string	chavī the skin
gati going rebirth	cuti disappearance
sati recollection	diṭṭhi sight belief

#### Neuter Nouns in *i* (short)

134

#### SUFFIXES.

	<i>Singular</i>	<i>Plural</i>
Nom	—	ni i
Gen	ssa no	nath
Dat	ssa no	nath
Acc	th	ni i
Ins	nā	hi, bhī
Abl	na sma mha	hi bhī
Loc	smiṇ mhi	su
Voc	—	ni i



DECLENSION OF **VĀRI** (NEUT.)—WATER.

	<i>Singular.</i>	<i>Plural</i>
Nom.	vāri	vārīni, vārī
Gem.	vārissa, vāriṇo	vārīnam
Dat	vārissa, vārīno	vārīnam
Acc	vārim	vārīni, vārī
Ins.	vārīnā	vārībhi, vārībhi
Abl	vārīnā, vārismā vārmihā	vārībhi, vārībhi
Loc	vārismim, vārīmhi	vārīsu
Voc.	vārī	vārīni, vārī

*Remarks* (a) There is also found a *Nom sing* in *in* like the *Acc*, as *atthiṇ*, bone; *akkhiṇ* eye, etc

(b) As usual, final *i* is lengthened before *ni*, *nam*, *hi*, *bhi* and *su* in the plural

## EXERCISE

*Decline like vāri (neut)*

atthi, bone	satthi, the thigh
akkhi, eye	dadhi, milk curds
sappi, ghee	acchi, eye
chadi, roof	rūpi, silver

135 **Declensions of Nouns in ī (long)**

There are no Neuter nouns ending in *ī* (long).

**Masculine Nouns in Ī (long)**

36

**SUFFIXES**

	<i>Singular</i>	<i>Plural</i>
Nom	ī	ī no
Gen	ssa no	nath
Da	ssa no	nath
Acc	th nath	ī no
Ins	na	hi bhī
Abl	na, smā mbā	hi bhī
Loc	smith mhi	su
Voc	ī	ī no

**DECLENSION OF DANDĪ (MASC.)—MENDICANT**

	<i>Singular</i>	<i>Plural</i>
Nom	dandī	dandī dandīno
Gen	dandīssa dandīno	dandīnath
Dat	dandīssa, dandīno	dandīnath
Acc	dandīth dandīnath	dandī dandīno
Ins	dandīnā	dandīhi dandībhi
Abl	dandīna dandīsmā	dandīhi dandībhi
Loc	dandīsmith dandīmhi	dandīsu
Voc	dandī	dandī dandīno

*Remarks* (a) A *Nom sing* in ī (short) is sometimes met with dandī

(b) *Voc sing* in nī is also found dandīnī

(c) Note that in all the oblique cases of the singular the final ī of the stem is shortened before the suffixes

(d) In the *Nom plur* a rare form in yo is found formed on the analogy of *Masc* in ī (short) as dandīyo

(e) An *Acc. plur.* in *ye* is occasionally met with : dandiye.

(f) It should be noticed that before *no* of the *Nom., Acc. and Voc. plur*, *ī* of the base is shortened.

(g) An *Acc. sing.* in *am* with the semi-vowel *y* developed before it is met with dandiyam.

(h) An *Abl. sing.* in *to* is found pretty frequently : dandito.

### EXERCISE.

*Decline like dandī (masc).*

sāmī, lord.

senānī, a general

kapanī, pauper.

sakkhī, a witness,

mantī, minister.

yoddhī, warrior.

137 Most Masc nouns in *ī* are not pure substantives, they are adjectives used substantively, their true stem is in *m*, the *Nom. sing* being *ī*. The true stem of *dandī* therefore is *dandin*. Properly, all these words belong to the consonantal declension

### Feminine Nouns in *ī* (long)

138.

#### SUFFIXES.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ī	ī, yo
Gen	ā	nam
Dat.	ā	nam
Acc.	m	ī, yo
Ins.	ā	hi, bhi
Abl.	ā	hi, bhi
Loc.	a, am	su
Voc.	ī	ī, yo

## 130      DECLENSION OF NADĪ (fem) — RIVER.

*Singular**Plural*

Nōm	nadī	nadī nadīyo, najjo
Gen	nadiya, nadyā najjā	nadīnath
Dat	nadiya nadyā najjā	nadīnath
Acc	nadīth	nadī nadiyo najjo
Ins	nadiyā, nadyā najja	nadīhi nadībhi
Abl	nadiyā nadyā, najja	nadīhi nadībhi
Loc	nadiya nadya najja nadiyath, nadyanth najjath	nadīsu
Voc	nadī	nadī nadiyo najjo

*Remarks* (a) There is a *Gen plur* in *ānam nadiyanath*

(b) In all the oblique cases of the sing final *i* of the base is shortened also before *yo* in the plural

(c) For insertion of *y* before suffixes beginning with a vowel, see 27 Remark 2 p 12

(d) For the forms *nadyā najja* and *najjath* see Rules 71, 74

(e) In the form *najjo yo* is assimilated after the elision of final *i*

## EXERCISE

*Decline like nadī (fem)*

paṭī canvas	Barāṇasī Benares
lakkhī prosperity	rājini queen
sīhī lioness	dabbī spoon
pātī bowl	bhisī mat
kumārī girl	sakhī a female friend

brāhmaṇī, a brahmin woman	tarunī, young woman
bhikkhunī, nun	kākī, a female crow
vānarī, ape	mahī, the earth
yakkhī, ogress	mīgī, a doe
devī, nymph	vāpī, a reservoir, tank

### Declension of Nouns in u (short)

140 The nouns ending in u (short), are either Masculine, Feminine or Neuter

### Masculine Nouns in u (short).

#### 141. SUFFIXES.

<i>Singular</i>	<i>Plural</i>
Nom	ū, o
Gen ssa, no	nam
Dat ssa, no	nam
Acc m	ū, o
Ins. nā	hi, bhi
Abl nā, smā, mhā	hi, bhi
Loc smim, mhi	su
Voc	ū, o, e

### DECLENSION OF BHIKKHU (MASC)—MONK.

<i>Singular</i>	<i>Plural.</i>
Nom. bhikkhu	bhikkhū, bhikkhavo
Gen bhikkhussa bhikkhuno	bhikkhūnam
Dat bhikkhussa bhikkhuno	bhikkhūnam
Acc bhikkhum	bhikkhū, bhikkhavo
Ins bhikkhunā	bhikkhūhi bhikkhūbhi

	<i>Singular</i>	<i>Plural</i>
Abl	bhikkhuna bhikkhusmā bhikkhumha	bhikkhuhi bhikkhubhi
Loc	bhikkhusmim bhikkhumhi	bhikkhusu
Voc	bhikkhu	bhikkhu bhikkhave, bhikkhave

*Remarks* (a) A *Nom* and an *Acc* plural in *yo* are sometimes met with in some words *janayo ketayo*

(b) Before suffixes *o* and *e* in the plural *u* of the stem or base is strengthened and becomes *au* (27 (13) a)

## EXERCISE

*Nouns declined like bhikku (masc)*

pasu goat	velu bamboo
bandhu relative	bhānu the sun
maccu death	uccu sugar cane
bāhu arm	setu bridge
ketu flag	katu sacrifice
pharusu axe	ruru a deer
taru tree	hetu cause

Feminine Nouns in *u* (short)

142

## SUFFIXES

	<i>Singular</i>	<i>Plural</i>
Nom	—	ū yo
Gen	yā	nā

	<i>Singular</i>	<i>Plural</i>
Dat	yā	nam
Acc	m	ū, yo
Ins	yā	hi, bhi
Abl	yā	hi, bhi
Loc	yam, yā	su
Voc		ū, yo

143 DECLENSION OF **DHENU** (FEM.)—COW.

	<i>Singular</i>	<i>Plural</i>
Nom	dhenu	dhenū, dhenuyo
Gen	dhenuyā	dhenūnam
Dat	dhenuyā	dhenūnam
Acc	dhenum	dhenū, dhenuyo
Ins	dhenuyā	dhenūhi, dhenūbhi
Abl	dhenuyā	dhenūhi, dhenūbhi
Loc	dhenuyam, dhenuyā	dhenūsu
Voc	dhenu	dhenū, dhenuyo

*Remarks* (a) An *Abl sing* in *to* is common: **dhenu***to*, **jambuto**

(b) A *Nom plur.* in *o* occurs without strengthening of final *u* but with insertion of *v* **dhenuvo**.

(c) Final *u* is, in the plural, lengthened before **nam**, **hi**, **bhi**, and **su**

## EXERCISE

*Decline like dhenu*

-dhatu an element	yāgu rice grain
raju string	karenu elephant
ku the earth	hanu jaw
daddu ringworm	vannu sand
kasu a hole pit	kandū itch
kacchu scab	piyangu a medicinal plant
natthu nose	vijju lightning

## Neuter Nouns in u (short)

## 144. SUPPLIES.

<i>Singular</i>	<i>Plural</i>
(like the masculine)	Nom    Acc    Loc    u, ni (The rest like the Masc)

## 145. DECLENSION OF CAKKHU (NEUT)—EYE

	<i>Singular</i>	<i>Plural</i>
Nom	cakkhu	cakkhūni cakkhu
Gen	cakkhussa cakkhuno	cakkhūnāni
Dat	cakkhussa cakkhuno	cakkhūnāni
Acc	cakkhu	cakkhūni cakkhu
Ins	cakkhuna	cakkhūhi cakkhūbhi
Abi	cakkhunā cakkhusinā cakkhumhā	cakkhūhi cakkhubhi
Loc	cakkhusmīti cakkhumhi	cakkhūsu
Voc	cakkhu	cakkhūni cakkhū

*Remarks* There is a form of the *Nom sing* in *ti*  
cakkhurū



## EXERCISES.

*Words declined like cakku (neut)*

dhanu, a bow	ambu, water
dāru, wood	aru, a wound
madhu, honey	janu, the knee
massu, the beard	vatthu, a story
matthu, whey	āyu, age
assu, a tear	vasu, wealth

### 146. Declension of Nouns in ū (long).

(a) This declension includes Masculine and Feminine nouns only.

(b) The Suffixes are much the same as those of the u (short) declension, and present no difficulty

### 147. DECLENSION OF SAYAMBHŪ (MASC) AN EPITHET OF BUDDHA.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	sayambhū	sayambhū, sayambhuvo
Gen	sayambhussa sayambhuno	sayambhūnam
Dat.	sayambhussa sayambhuno	sayambhūnam
Acc	sayambhum	sayambhū, sayambhuvo
Ins.	sayambhunā	sayambhūhi, sayambhūbhi
Abl	sayambhunā, sayambhusmā, sayambhumhā	sayambhūhi, sayambhūbhi

*Singular**Plural*

Loc ԵՅԱԹԻԽԻՍԻՈՒԹ

ԵՅԱԹԻԽԻՍԻ

ԵՅԱԹԻԽԻՍԻ

\* Voc ԵՅԱԹԻԽԻ

ԵՅԱԹԻԽԻՍ ԵՅԱԹԻԽԻՍՕ

*Remarks* (a) In the *Nom Acc* and *Loc plur* *o* is inserted between the suffix *o* and the stem after the shortening of *u*

(b) Final *u* of the stem is shortened to *u* in the oblique cases of the singular

## 148. DECLENSION OF VADHŪ (բէմ) A WIDOW

*Singular**Plural*

Nom vadhū

vadhū vadhūyo

Gen vadhūya

vadhūnari

Dat vadhūā

vadhūnari

Acc vadhūm

vadhū vadhūyo

Ins vadhūya

vadhūhi vadhūbhi

Abl vadhūyā

vadhūhi vadhūbhi

Loc vadhūya  
vadhūyarm

vadhūsu

Voc vadhū

vadhū vadhūyo

*Remarks* (a) As in the *Masc* final *u* is shortened in the oblique cases of the sing

(b) A form *in to* is also found in the *Abl sing* \* vadhūto

(c) In the plural, before *yo* final *u* is shortened

**Stems ending in a diphthong**

149. All diphthongal stems have disappeared in Pāli; only one such stem remains, it is the word *go*, a cow.

**SPECIAL NOUNS.**

150 (I) DECLENSION OF **GO** (DIPHTHONGAL STEM)—  
A COW

	<i>Singular.</i>	<i>Plural</i>
Nom.	go	gavo, gāvo
Gen	gavassa, gāvassa	gavam, gonarñ gunnarñ
Dat.	gavassa, gāvassa	gavarñ, gonarñ gunnarñ
Acc	gavam, gāvarñ gavurñ, gāvurñ	gavo, gāvo
Ins	gavena, gāvena	gohi, gobhi, gavehi
Abl.	gavā, gāvā gavasmā, gāvasmā, gavamhā, gāvamhā	gohi, gobhi, gavehi
Loc	gave, gāve gavasmīh, gāvasmīm gavamhi, gāvamhi	gosu, gavesu, gāvesu
Voc.	go	gavo, gāvo

151. (II) DECLENSION OF **SAKHĀ**, FRIEND.  
(SANSK SAKHI)

(the stem is irregular.)

	<i>Singular.</i>	<i>Plural</i>
Nom.	sakhā	sakhāyo sakhāno sakhino sakhā

*Singular**Plural*

Gen	sakhino	sakhāranam
	sakhiṣṣa	sakhīnam
		sakhānam
Dat	sakhino	sakharānam
	sakhiṣṣa	sakhīnam
		rakhanam
Acc	sakhanam	sakhi
	sakham	sakhāyo
	sakhāram	sakhāno
		sakhino
Ins	sakhinā	sakharehi
		sakhārebhi
		sakhehi
		sakhebhi
Abl	sakhinā	sakhārehi
	sakharā	sakhārebhi
	sakharasmā	sakhehi
	/	sakhebhi
Loc	sakhe	sakharesu
		sakhesu
Voc	sakha	sakhāyo
	sakhā	sakhāno
	sakhi	sakhino
	sakhi	sakhā
	sakhe	

*Remarks.* The student will perceive that *sakhā* has forms belonging to stems in *ar* and others to stems in *in* (see Consonantal Declension)

## 152 CONSONANTAL DECLENSION.

(a) The Consonantal Declension includes all nouns and adjectives whose *stem ends in a consonant*

(b) Nouns, the stem of which ends in a consonant, are rather few and special, the majority of the words included in this declension being adjectives ending in *vat* or *mat*, and all words ending in a nasal (**n**) being considered as belonging to the Vowel Declension, by native grammarians

(c) Most of the words of the Consonantal Declension seem to follow *two declensions*, some suffixes belong to the vowel, and others to the Consonantal Declension

### 153 (1) Stem ending in a nasal (n)

### 154 DECLENSION OF ATTĀ, (STEM ATTAN) SELF.

(Stem in *an*)

#### MASCULINE

	<i>Singular</i>	<i>Plural.</i>
Nom	attā	attāno, attā
Gen	attano, attassa	attānam
Dat	attano, attassa	attānam
Acc	attanam, attam attanam	attāno, atte
Ins	attanā, attena	attanehi, attanebhi
Ahl	attanā, attasmā attamhā	attanehi, attanebhi
Loc	attani, attasmim attamhi	attanesu
Voc.	atta, attā	attāno, attā

Like attā (stem attan) are declined —

ātumā, self                      muddhā head.

aṣmā stone                      addhā road, distance time

155. DECLENSION OF BRAHMĀ (STEM BRAHMAN)  
BRAHMA.

MASCULINE

	<i>Singular</i>	<i>Plural</i>
Nom	brahmā	brahmāno brahma
Gen	brahmuno brahmassa	brahmanañ brahmunañ
Dat	brahmuno brahmassa	brahmānañ brahmunañ
Acc	brahmānañ brahmañ	brahmāno
Ins	brahmāna brahmuna	brahmehi brahmebhi brahmūhi brahmūbhi
Abl	brahmāna brahmuna	brahmehi brahmebhi brahmūhi brahmūbhi
Loc	brahme brahmaṇi	brahmesu
Voc	brahme	brahmāno brahmā

(a) In the *Loc sing* we meet with the forms in  
smiñ mhi brahmasmiñ brahmamhi

## 156 DECLENSION OF RĀJĀ (STEM RĀJAN)—A KING.

## MASCULINE

	<i>Singular.</i>	<i>Plural</i>
Nom.	rājā	rājāno, rājā
Gen.	rañño rājino rājassa	raññam rajūnaṃ rājānaṃ
Dat	rañño rājino rājassa	raññaṃ rājūnam rājānam
Acc	rājānam rājāṃ	rājāno
Ins	raññā, rājena rājina	rājūhi, rajūbhi rājehi, rājebhi
Abl.	raññā rājasmā rājamhā	rājūhi, rājūbhi rājehi, rājebhi
Loc	raññe, raññi rājini, rājimhi rājismiṃ	rājūsu rājesu
Voc.	rāja rājā	rājāno, rājā

*Remarks.* (a) When the word rājā is used by itself in a sentence, it follows the above declension; but when it forms the last part of a compound as for instance in dhammarājā, mahārājā, etc., it follows the declension of masculine nouns in *a*, like deva.

(b) The forms of the plural seem to point to a base or stem in u + *raju*

→ (c) A few nouns the stem of which ends in *an* follow the *a* declension of Masc nouns like *deva*, they are

vissakammā the architect of the gods

vivattacchaddo He by whom the veil (of ignorance) is rolled back (from this world)

ṭṭhulomaṃ a fish yakṇa the liver

Atharvanna the fourth veda

and some others

# 157 DECLENSION ON PUMĀ (STEM PUMĀN)—A MAN

	<i>Singular</i>	<i>Plural</i>
Nom	pumā	pumāno pumā
Gen	pumuno pumassa	pumanarh
Dat	pumuno pumassa	pumānarā
Acc	pumānarh pumarh	pumāno pume
Ins	pumanā pumunā pumena	pumanehi pumanebhi pumehi pumebhi



Abl.	pumunā	pumānehī
	pumānā	pumānebhī
	pumā	pumehī
	pumasmā	pumebhī
	pumamhā	
Loc.	pumāne	pumānesu
	punie	pumāsu
	pumasmīn	pumesu
	pumamhi	
Voc	pumā	pumāno
	pumā	pumā

*Remarks.* (a) The influence of the *a* declension, Masculine, is clearly discernible throughout.

(b) The word *sā* a dog, given at 128, properly belongs to this declension, this gives the stem, *sa-*, from Sanskrit *Ṣvan*

The declension of nouns, the stem of which ends in *n*, has already been given (136), these words, declined like *dandī* (stem *dandin*), and rather numerous, form the transition between the pure vowel declension and the declension of consonantal-stems

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(11) Stems ending in *s*

## 159 DECLENSION OF MANO (STEM MANAS)

	<i>Singular.</i>	<i>Plural</i>
Nom	mano manam	manā
Gen	manaso manassa	manānam

	<i>Singular</i>	<i>Plural</i>
Dat	manaso manassa	mananāṃ
Acc	mano manam	mane
Ins.	manasa manena	manehi manebhī
Abi	manasā manasmu manamhā manā	manehi manebhī
Loc	manasi mane manasmim manamhi	manesu
Voc	mano manam manā mana	mana

*Remarks* (a) It should be borne in mind that *mano* is never used in the plural although the forms are given by some grammarians

(b) The influence of the *a* declension is here also clearly seen principally in the plural of which, in fact all the forms are after the *a* declension

(c) There is also a neuter form in *ni* in the plural *manāni*

160 Native grammarians give the following nouns as belonging to the *manas* declension, their stems ending in *as* -

vaco, discourse	tejo, power
vayo, age	tapo, heat
ceto, thought	tamo, darkness
yaso, glory, fame	ayo, iron
payo, a beverage	siro, the head
chando, metrics,	saro, a lake
prosody	raho, solitude, privacy
uro, breast	rajo, dust, passion
aho, day	thāmo, strength, vigour
ojo, splendour,	vāso, cloth, clothing.
strength	

*Remarks* (a) *aha*, day, in the *Loc. sing* has the six following forms *ahasmim, ahamhi, ahe, ahu, ahasi, ahuni*.

(b) The words *rajo, ojo, thāmo* and *vāso*, are included in the *manas* declension by the Sinhalese grammarians

(c) The comparative adjectives ending in *yo*, *yyo*, as for instance *seyyo, gariyo*, follow the *manas* declension

#### 161. DECLENSION OF **ĀYU** (STEM *ĀYUS*)—LIFE

	<i>Singular.</i>	<i>Plural</i>
Nom.	āyu āyum	āyū āyūni
Gen	āyussa āyuno	āyūnaṃ āyusaṃ
Dat	āyussa āyuno	āyūnaṃ āyusaṃ
Acc	āyu āyūn	āyū āyūni

	<i>Singular</i>	<i>Plural</i>
Ins	āyuna āyusā	āyuhī āyūbhī
Abl	āyuna ayusā	āyuhī āyūbhī
Loc	ayunī āyusi	āyusu
Voc	ayu āyuth	āyu āyūnī

162 III Stems ending in ar (-SANSK r)

163. DECLENSION OF SATTĀHĀ (STEM SATTĀHĀ, SANSK SATTĀR) <sup>5</sup>

THE TEACHER (BUDDHA).

	<i>Singular</i>	<i>Plural</i>
Nom	sattāhā	sattāhāro sattāhā
Gen	sattthu sattthussa sattthuno	sattthānāra satttharānāra sattthunāra
Dat	sattthu sattthussa sattthuno	sattthānāra sattthārānāra sattthunāra
Acc	sattthāra sattthara sattthara	sattthāro sattthāre sattthārebhī
Ins	sattthara sattthārā sattthuna	sattthāre sattthārebhī
Abl	sattthara sattthārā sattthuna	sattthāre sattthārebhī
Loc	sattthari	sattthāresu sattthusu
Voc	satttha sattthā	sattthāro sattthā

*Remarks.* (a) The form of the *Gen sing.* in *u* *satthu*, is the base employed in the formation of compound words.

(b) Stems ending in *ar* (Sansk *r*) have their *Nom. sing.* in *ā* as *pitar* (=Sansk *pitr*), *Nom sing* *pitā*; so *mātar* (=mātr), *Nom sing.* *mātā* Their base in composition is generally in *u*

(c) Before suffix *to* of the *Abl. sing* stems in *ar* often take the vowel *i*, as *pitito*, *mātito*, and sometimes a base *pitī*, *mātī*, is used in composition: *pitipakkhe*.

(d) Some words whose stem is in *ar*, follow the *a* declension (of *deva*), for instance *sallakatta* (stem *sallakattar*), a physician, *kattara* (stem *kattarar*), a weak person; *sota* (stem *sotar*), a hearer

*Decline like satthā*

<i>netā</i> , a guide	<i>nattā</i> , a grandson
<i>mātā</i> , mother,	<i>pitā</i> , father
<i>jetā</i> , a conqueror	<i>dātā</i> , a giver
<i>kattā</i> , an agent	<i>bhātā</i> , brother

The words *pitā* and *mātā* present some peculiarities

164. DECLENSION OF **MĀTĀ** (STEM *MĀTAR*) (SANSK *MĀTR*)—MOTHER

<i>Singular</i>	<i>Plural</i>
Nom. <i>mātā</i>	<i>mātarō</i> <i>mātā</i>
Gen. <i>mātu</i> <i>mātuyā</i> <i>mātyā</i>	<i>mātarānam</i> <i>mātānam</i> <i>mātūnaṁ</i> <i>mātunnaṁ</i>

	<i>Singular</i>	<i>Plural</i>
Dat	mātu mātuya mātya	mātaranaṃ matanaṃ mātunaṃ matunnanaṃ
Acc	mātaraṃ	mataro mātare
Ins	matarā mātuyā mātyā	matarchi mātarebhi matuhi matubhi
Abl	mātara mātuya mātyā	mātarehi matarebhi mātūhi mātubhi
Loc	mātari matuyā matyā mātuyanaṃ mātyaṃ	mātaresu matusu
Voc	mata mātā	mātaro matu

*Remarks* (a) In the oblique cases of the singular the student will readily recognize the influence of the Feminine declension in the suffixes *ā* and *ī*.

(b) There is also found rarely a Gen sing in *ssa* : matussa

#### DECLENSION OF PITĀ (STEM PITAR) (SANSE. PITER) FATHER.

	<i>Singular</i>	<i>Plural</i>
Nom	pitā	pitaro
Gen	pitū pituno pitussa	pitarānam pitanaṃ pitūnaṃ pitunnanaṃ

	<i>Singular.</i>	<i>Plural.</i>
Dat.	pitu pituno pitussa	pitarānaṁ pitānam pitūnaṁ pitunnaṁ
Acc.	pitarāṁ pituṁ	pitaro pitare
Ins	pitarā pitunā pityā petya	pitareḥi pitarebhi pitūhi pitūbhi
Abl.	pitarā pitu pityā petyā	pitarēḥi pitarebhi pitūhi pitūbhi
Loc.	pitarī	pitaresu pitūsu
Voc.	pita pitā	pitaro

*Remarks* In the *Dat.* and *Gen plur.* of *mātā* and *pitā*, the *n* is doubled to compensate for the shortening of *ū* (long), hence *mātunnaṁ*, *mātūnam* and *pitunnam*, *pitūnam*.

165 The words ending in

at (or ant)

vat (or vant)

mat (or mant,) are mostly *adjectives*

and their declension will be given in the chapter on *Adjectives*.

We shall, however, give here the declension of a few **nouns**, in *at or vant*.

## 100. DECLENSION OF BHAVAM—SIR

Stem in at (*or ant* )

	<i>Singular</i>	<i>Plural</i>
Nom	bhavaṃ bhanto	bhavanto bhavanta bhonto
Gen	bhavantaṃssa bhavato bhoto	bhavataṃ bhavantaṃnaṃ
Dat	bhavantaṃssa bhavato bhoto	bhavataṃ bhavantaṃnaṃ
Acc	bhavantaṃ bhotaṃ	bhavante bhonte
Ins	bhavantaṇa bhavata bhota	bhavantehi bhavantebhi
Abi	bhavata bhavanta bhota	bhavantehi bhavantebhi
Loc	bhavati bhavante	bhavantesu
Voc	bho bhonta bhante	bhavanto bhonto bhante bhavanta



*Remarks.* (a) Bhavam is a polite term of address, and may be translated by "Your Honour."

(b) Native grammarians invariably use it as the sign of the Vocative case.

(c) The feminine, bhotī, "madam" is regularly declined after the ī declension feminine, (*nadī*)

# 167      DECLENSION OF ARAHAM, A SAINT.

Stem in at (*or ant* )

	<i>Singular.</i>	<i>Plural.</i>
Nom.	araham arahā	arahanto arahā
Gen.	arahato arahantassa	arahatam arahantānaṃ
Dat.	arahato arahantassa	arahataṃ arahantānaṃ
Acc.	arahantaṃ	arahante
Ins	arahatā arahantena	arahantehi arahantebhi
Abl.	arahatā arahantā arahantasmā arahantamhā	arahantehi arahantebhi
Loc.	arahatī arahante arahantasmim arahantamhi	arahantesu
Voc.	arahanta	arahanto

Similarly is declined *santa*, meaning a good man.

## CHAPTER VI \*

## FORMATION OF FEMININE BASES OF NOUNS AND ADJECTIVES

168 From what has been already said (116 d) about *grammatical gender* it will be easily understood that the gender of *substantives* will be better learned from the dictionary. The student will already have remarked, however, that

169 All nouns the stem of which ends in *a* and the *Nom. sing.* in *o*, are Masculine

## EXAMPLES

<i>Stem</i>	<i>Nom. sing. Masc.</i>
siha, lion	siho
assa horse	asso
hattha the hand	hattho
dāra wife	daro

170 All nouns the stem of which ends in *a*, and the *Nom. sing.* in *am* are Neuter

## EXAMPLES

<i>Stem</i>	<i>Nom. sing. Neuter</i>
citta the mind	cittam
rūpa, an image	rūpam
bhatta rice	bhattam
hita, benefit	hitam
bhaya, fear	bhayaṃ

\* This chapter has for the most part been adapted from the *Nirutthipani*.

171 All nouns the stem of which ends in *ā*, and the *Nom. sing.* in *ā*, are Feminine.

## EXAMPLES

<i>Stem.</i>	<i>Nom. sing. Fem.</i>
vācā, a word	vācā
nāvā, a boat	nāvā
sālā, a hall	sālā
gāthā, a stanza	gāthā
pūjā, worship	pūjā

*Remarks.* The Masculine nouns with stems in *ā*, (128), very few in number, are rarely met with. Although included by all native grammarians, as has already been remarked, in the Vowel-declension, they properly belong to the Consonantal-declension. For instance, the true stem of *sā*, a dog, is *san* (Sanskrit *Cvan*), that of *mā*, the moon, is *mas* (Sansk *mās*); again, the true stem of *gandīvadhanva*, Arjuna, is *gandīvadhanvan*.

172. All nouns whose stem ends in *ī* and the *Nom. sing.* also in *ī* are Feminine.

## EXAMPLES

<i>Stem.</i>	<i>Nom. sing. Fem.</i>
mahī, the earth	mahī
sīhī, lioness	sīhī
bhīsī, a mat	bhīsī
rājīnī, a queen	rājīnī
bhūmī, the earth	bhūmī

173. There are also some Masculine nouns whose *Nom. sing.* ends in *ī*. As a general rule, the Masc. nouns of this class are *adjectives* used substantively; they properly belong to the Consonantal-declension, and their stem ends in *n*.

174 There are no Neuter nouns in *i*

175 Nouns the stem of which ends in *u* are either Masculine, Feminine or Neuter The gender is best learned from the dictionary

175 All pure substantives whose stem ends in *ā* and the *Nom sing* also in *ā* are Feminine

#### EXAMPLES

Stem	<i>Nom sing</i>	Fem
camū an army	camu	
pādū a shoe	pādu	
sasā a mother-in law	sasū	
bhū the earth	bhū	
vadhū, daughter in law	vadhū	

*Remarks* This class is not numerous

177 Masculine nouns the stem of which ends in *u* and the *Nom sing* in *ū* are properly not pure substantives but *adjectives sometimes used substantively*

#### EXAMPLES

Stem	Adjective	Substantival use	<i>Nom sing</i> Masc
abhibhū, mastering		chief conqueror	abhibhu
vedagū knowing the vedas		a sage a savant,	vedagū
maggāññū, knowing the Way		a saint	maggāññū

178 There are no Neuter nouns the stem of which ends in *ā*

179 The above rules, though meagre, will somewhat help the student to discriminate the gender of nouns

180 As in other languages, many feminine substantives are derived from the base or stem of Masculine substantives by means of certain suffixes.

181 The suffixes used in Pāli to form feminine bases are

(1) ā, ikā, akā

(2) ī, ikinī

(3) nī, inī

(4) ānī

## 182 FEMININE BASES OF SUBSTANTIVES

183. Many Feminine bases are derived from Masculine ones ending in *a* by means of ā and ī

## 184 EXAMPLES WITH Ā

*Remarks.* Feminine bases formed with ā are not very numerous, and most of them can also be formed with *inī* or *ikā*

<i>Masc. base.</i>	<i>Fem. base</i>
mānusa, a man	mānuśā, a woman
assa, a horse	assā, a mare
kumbhakāra, a potter	kumbhakārā, a potter's wife
katapūtana, a demon	katapūtānā, a she-demon
vallabha, a favourite	vallabhā, a favourite woman

## EXAMPLES WITH Ī.

185 *Remarks.* Feminine bases derived from the Masculine by means of ī are very numerous

<i>Masc. base.</i>	<i>Fem. base.</i>
sīha, lion	sīhī, lioness
miga, deer	mīgī, doe
kumāra, boy, prince.	kumārī, girl, princess.
mānava, a young man.	mānavī, a young woman.
sāmanera, a novice	sāmanerī, a novice (fem )

186 The Feminine of many patronymics is also formed by means of *ī*

<i>Masc base</i>	<i>Fem base</i>
Kacchāyana	Kacchāyaṇī
Vāseṭṭha	Vāseṭṭhī
Gotama	Gotamī

187 Nouns in *ka* (mostly adjectives used substantively) form their Feminine in *ikā* or *ikīṇī*

<i>Masc base</i>	<i>Fem base</i>
Navika a boatman	nāvikā, nāvikīṇī
paribbājaka a wander ing ascetic	paribbājikā paribbājikīṇī
paṃsukūlika a monk wearing robes made of picked-up rags	paṃsukūlikīṇī, paṃsu kullikā a nun wearing, etc
kumāraka a boy	kumārīkā a girl

# 188 EXAMPLES WITH *inī*

<i>Masc base</i>	<i>Fem base</i>
rājā king	rājīṇī, queen
kumbhakāra potter	kumbhakārīṇī potter's wife
miga deer	migīṇī doe
sīha lion	sīhīṇī lioness
yakkha, an ogre	yakkhīṇī an ogress

# 189 EXAMPLES WITH *nī*

*Remarks* The suffix *nī* is used after masculine bases ending in *i*, *ī* and *u*, *ū*. The *i* and *ū* of the base are shortened before *nī*

<i>Masc. base.</i>	<i>Fem base.</i>
bhikkhu, Buddhist monk	bhikkhunī, Buddhist nun
bandhu, a relative	bandhunī, a female relative
patu, a wise man	patunī, a wise woman
dhammaññū, a pious man	dhammaññunī, a pious woman
dandī, a mendicant	dandinī, a female mendicant
brahmacārī, one who lives the higher life, a religious student	brahmacārīnī, a woman who lives, etc
hatthī, an elephant	hatthinī, female elephant

# 190                      EXAMPLES WITH **ĀNĪ**

191. A few nouns form their Feminine by means of the suffix ānī.

<i>Masc base</i>	<i>Fem base.</i>
mātula, uncle,	mātulānī, aunt
vāruna, Varuna	varunānī
khattiya, a nobleman,	khattiyānī, a noble-woman
ācariya, teacher	ācariyānī
gahapati, householder	gahapatānī, household-er's wife

*Remarks.* Note that in *gahapati*, final *i* is dropped before *ānī*

192 Some nouns assume two or more Feminine forms.

## EXAMPLES

<i>Masc base</i>	<i>Fem base</i>
atthakāma one wishing to be useful	atthakāmā atthakāmi, atthakāminī
kumbhakāra potter	kumbhakara, kumbha kāra kumbhakārini
yakkha ogre	yakkhī, yakkhini
nāga snake elephant	nāgī, nāgini
miga deer	migī, migini
sīha, lion	sīhī sīhini
byaggha tiger	byagghi byagghini
kāka a crow	kākī kakini
mānusa a man	mānusa mānusi, mānusiṇī

193 The suffixes used for the formation of Adjectival Feminine bases are the same as those given above (181) that is —

194 Of Adjectives the stem of which ends in *a* some form their Feminine in *ā* some in *ī*

195 Adjectives ending in *i* *ī* and *u* *ū* form their Feminine by adding *ni* (189) before which long *ī* and *ū* are shortened

(For examples see Chapter VII, *Adjectives* )

## CHAPTER VII

## ADJECTIVES.

## DECLENSION

196 Adjectives, like nouns, may be divided into those whose stem ends in a vowel and those the stem of which ends in a consonant

To the student who has mastered the declension of nouns that of adjectives will present no difficulties



*Declension of Adjectives in a*

197 Adjectives in *a* form their Feminine by means of *ā* mostly, some by means of *ī*.

198 The Neuter is obtained by adding *m* to the stem

199 The Masculine is declined like *deva* (122), the Feminine like *kaññā* (127) and the Neuter like *rūpam* (124)

*Feminines in ī are declined like nadī* (139)

200 DECLENSION OF **BĀLA** (STEM), FOOLISH.*Singular.*

	<i>Masculine</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom	bālo	bālā	bālam
Gen	bālassa	bālāya	bālassa
Dat	bālassa, bālāya	bālāya	bālassa, bālāya
Acc.	bālam	bālam	bālam
Ins	bālena	bālāya	bālena
Abl	bālā bālasma bālamhā bālato	bālāya	bālā bālasma bālamhā bālato
Loc	bāle bālasmin bālamhi	bālāya bālāyam	bāle bālasmin bālamhi
Voc.	bāla bālā	bālā bāle	bāla

*Plural*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Nom	bālā	bālā bālāyo	balani bāla
Gen	bālānaṃ	bālānaṃ	bālānaṃ
Dat	bālānaṃ	bālānaṃ	bālānaṃ
Acc.	bāle	bāla bālāyo	bālāni bāle
Ins	bālehi bālebbhi	balahi bālābhi	balehi bālebbhi
Abl	bālehi bālebbhi	bālāhi bālābhi	balehi bālebbhi
Loc	balesu	bālāsu	balesu
Voc	bala	bāla bālāyo	bālāni bāla

## EXERCISE

*Adjectives declined like deva kaṣṣā and rūpaṃ*

<i>Stem</i>	<i>Masc</i>	<i>Fem</i>	<i>Neut</i>
dura far	dūro	dūrā	duram
taruna young	taruno	taruṇā	tarunaṃ
diḡha long	diḡho	diḡhā	diḡham
rassa short	rasso	rassā	rassaṃ
gambhīra deep	gambhīro	gambhīrā	gambhīraṃ
pharusa harsh	pharuso	pharusā	pharusam
sukkha, dry	sukkho	sukkhā	sukkham
āmaḡa raw	āmaḡo	āmaḡā	āmaḡam
pāpa, evil	pāpo	pāpa	pāpam
khemā, calm	khemō	khemā	khemam

201. We give here only a few examples of Feminine Adjectives formed by means of *ī* from stems in *a*

pāpa, 'evil	pāpo	pāpī
taruna, young	taruno	tarunī
dīpana, illuminating	dīpano	dīpanī

*Remarks* As above said, these adjectives are declined like *nadī* and therefore present no difficulty.

202. **Adjective in ī (short)**

203 Adjectives ending in *ī* are declined like *kapī*, in the Masculine, and like *varī*, in the Neuter. The Feminine formed by means of *ni* is declined like *nadī*

204. **DECLENSION OF BHŪRĪ (STEM) ABUNDANT.**

*Singular.*

	<i>Masculine</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom	bhūri	bhūrīnī	bhūri
Gen.	bhūrissa bhūrino	bhūrīniyā	bhūrissa bhūrino
Dat	bhūrissa bhūrino	bhūrīniyā	bhūrissa bhūrino
Acc.	bhūrīm	bhūrīnim	bhūrīm
Ins.	bhūrīnā	bhūrīniyā	bhūrīnā
Abī	bhūrīnā bhūrismā bhūrīmhā	bhūrīniyā	bhūrīnā bhūrismā bhūrīmhā
Loc	bhūrīsmīm bhūrīmhī	bhūrīniyā bhūrīniyam	bhūrīsmīm bhūrīmhī
Voc	bhūri	bhūrīnī	bhūri

## Plural

	Masculine	Feminine	Neuter
Nom	bhurī bhurīyo	bhurīnī bhurīniyo	bhurīnī bhurī
Gen	bhurīnaṃ	bhurīniṃ	bhurīniṃ
Dat	bhurīnaṃ	bhurīniṃ	bhurīniṃ
Acc	bhurī bhurīyo	bhurīni bhurīniyo	bhurīni bhurī
Ins	bhurīhi bhurībhi	bhurīnihi bhurīnihi	bhurīhi bhurībhi
Abl	bhurīhi bhurībhi	bhurīnihi bhurīnihi	bhurīhi bhurībhi
Loc	bhurīsu	bhurīniṣu	bhurīsu
Voc	bhurī bhurīyo	bhurīni bhurīniyo	bhurīnī bhurī

## 205 Adjectives in ī (long)

206 A numerous class of masculine adjectives are derived from nouns by means of suffix ī (an adjectival suffix not to be confounded with the feminine suffix ī (181-2-185) ]

## EXAMPLES

## Substantives

papa sin  
dhamma religion  
māna pride  
soka sorrow  
roga sickness  
maḥḥa hypocrisy

## Adjectives

papi, sinful  
dharmī religious pious  
mānī proud  
sokī sorrowful  
rogī sick  
maḥḥī hypocritical

207 The masculine is declined like dandī

208. The feminine is formed by adding *nī*, before which final *ī* is shortened; it is declined like *nadī*.

209. In the neuter final *ī* is shortened to *i* and is declined like *vāri*.

## 210. DECLENSION OF **ESI**, WISHING.

### *Singular.*

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	esī	esinī	esi
Gen.	esissa esino	esiniyā	esissa esino
Dat.	esissa esino	esiniyā	esissa esino
Acc.	esim	esinim	esim
Ins.	esinā	esiniyā	esinā
Abl	esinā esismā esimhā	esiniyā	esinā esismā esimhā
Loc	esismim esimhi	esiniyā esiniyam	esismim esimhi
Voc.	esī	esinī	esi

### *Plural.*

Nom.	esī esino	esinī esiniyo	esini esī
Gen.	esinām	esinīnam	esīnam
Dat.	esīnam	esinīnam	esīnam
Acc.	esī	esinī esiniyo	esī esī
Ins.	esīhi esībhi	esinīhi esinībhi	esīhi esībhi
Abl.	esīhi esībhi	esinīhi esinībhi	esīhi esībhi
Loc.	esīsu	esinīsu	esīsu
Voc.	esī	esinī	esī

*Decline like eṣi*

<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
ekāki solitary	ekakini	ekaki
cāri roaming	cāriṇi	cari
ekakkhi one-eyed	ekakkhiṇi	eḷakkhi
macchari niggardly	macchariṇi	macchari
suri, wise	suriṇi	sūri
jayi victorious	jayini	jayi

211 **Adjectives in u (short)**

212 These are declined in the masculine like *bhikkhu*, in the feminine like *nadi* and in the neuter like *cakkhu*

213 The feminine base is formed by the addition of *ni*

214 **DECLENSION OF GARU (FEM.)—HEAVY***Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Nom	garu	garuni	garu
Gen	garussa garuno	garuniyā	garussa garuno
Dat	garussa <sup>o</sup> garuno	garuniyā	garussa garuno
Acc	garuṃ	garuniṃ	garuṃ
Ins	garunā	garuniyā	garunā
Abl	garunā garusmā garumhā	garuniyā	garunā garusmā garumhā
Loc	garusmiṃ garumhi	garuniyā garuniyaṃ	garusmiṃ garumhi
Voc	garu	garuni	garu

*Plural*

	<i>Masculine.</i>	<i>Feminine</i>	<i>Neuter.</i>
Nom.	garū garavo	garunī garuniyo	garūni garū
Gen.	garūnam	garunīnam	garūnaṃ
Dat.	garūnam	garunīnam	garūnam
Acc.	garū garavo	garunī garuniyo	garūni garū
Ins.	garūhi garūbhi	garunīhi garunībhi	garūhi garūbhi
Abl.	garūhi garūbhi	garunīhi garunībhi	garūhi garūbhi
Loc.	garūsu	garunīsu	garūsu
Voc.	garū garavo	garunī garuniyo	garūni garū

*Decline like garu*

<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
bahu, many	bahunī	bahu
sādu, agreeable	sādunī	sādu
sādhū, good	sādhunī	sādhū
dattu, stupid	dattunī	dattu

215. **Adjectives in ū (long.)**

216. Adjectives in *ū* form their feminine by means of *nī*, *ū* being shortened before it.

217. They are declined, in the masculine, like *sayambhū* in the feminine like *nadī*, and in the neuter like *cakkhu*.

218

DECLENSION OF **VIÑHŪ** WISE.*Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Nom	വിന്ധു	വിന്ധുന	വിന്ധു
Gen	വിന്ധുസ്സ വിന്ധുനോ	വിന്ധുന്ധിയാ	വിന്ധുസ്സ വിന്ധുനോ
Dat	വിന്ധുസ്സ വിന്ധുനോ	വിന്ധുന്ധിയാ	വിന്ധുസ്സ വിന്ധുനോ
Acc	വിന്ധു	വിന്ധുന	വിന്ധു
Ins	വിന്ധുന	വിന്ധുന്ധിയാ	വിന്ധുന
Abl	വിന്ധുന വിന്ധുസ്മ വിന്ധുസ്മ	വിന്ധുന്ധിയാ	വിന്ധുന വിന്ധുസ്മ വിന്ധുസ്മ
Loc	വിന്ധുസ്മ വിന്ധുസ്മ	വിന്ധുന്ധിയാ	വിന്ധുസ്മ വിന്ധുസ്മ
Voc	വിന്ധു	വിന്ധു	വിന്ധു

*Plural*

Nom	വിന്ധു	വിന്ധു	വിന്ധു
Gen	വിന്ധുസ്സ വിന്ധുസ്സ	വിന്ധുന്ധിയാ	വിന്ധുസ്സ വിന്ധുസ്സ
Dat	വിന്ധുസ്സ വിന്ധുസ്സ	വിന്ധുന്ധിയാ	വിന്ധുസ്സ വിന്ധുസ്സ
Acc	വിന്ധു	വിന്ധു	വിന്ധു
Ins	വിന്ധു	വിന്ധു	വിന്ധു
Abl	വിന്ധു	വിന്ധു	വിന്ധു
Loc	വിന്ധു	വിന്ധു	വിന്ധു
Voc	വിന്ധു	വിന്ധു	വിന്ധു



*Decline like viññū*

in the Masculine, Feminine and Neuter.

niddālū, sleepy                      pabhū, powerful  
mattaññū, temperate              kataññū, grateful

## 219. ADJECTIVES WITH CONSONANTAL BASES

220. Adjectives with consonantal bases are of three kinds :

- (1) those the stem of which ends in **at** or **ant**.
- (2)        „        „        „        **mat** or **mant**
- (3)        „        „        „        **vat** or **vant**,

221. All the adjectives in *mat*, *mant*, and *vat*, *vant*, are formed from nouns by means of suffixes *mā* and *vā* (*whose original base is mat and vat*), which express *possession* of the quality or state indicated by the noun to which they are affixed.

222. It must, however, be remarked that *vā* and *mā* are not affixed indiscriminately. The following rule is invariable :

- (a) Suffix **vā** is added only to nouns ending in *a*.
- (b) Suffix **mā** is always added to nouns ending in *i* and *u*.

### a. EXAMPLES.

<i>Noun.</i>	<i>Adjective.</i>
māna, pride	mānavā, having pride, viz., proud
guna, virtue	gunavā, having virtue, viz., virtuous
bhoga, wealth	bhogavā, possessing wealth, viz., wealthy
bala, strength	balavā, possessing strength, viz., strong

## b —EXAMPLES

Noun	Adjectives
suci, purity	sucima, endowed with purity ~i, pure
sati, thought	satima, possessed of thought ~i, thoughtful
khamti, patience	khamtima, endowed with patience ~i patient
hetu, cause	hetuma, having a cause causal
bandhu, relative	bandhuma, having a relative

223 The Feminine is formed by adding *i* to either of the bases *-is* *mat*, *mant* or *vat* *vant* for instance, —

Stem	Masculine	Feminine
gunavat	gunava	gunavati
gunavant		gunavanti
jutimat	jutima	jutimati
jutimant		jutimanti

224 In the *Nom Acc* and *Voc sing*, the Neuter is formed by adding *m* after *va* and *mā* the long *a* being shortened (4, 34) and *ni* to the stem in *vant* and *mant* for the *Nom Acc* and *Voc plural*

Stem	Masculine	Neuter	
		Singular	Plural
jutimant	jutimā	jutimam	jutimantāni
gunavant	gunavā	gunavam	gunavantāni

225. DECLENSION OF ADJECTIVES IN. AT OR ANT

226. DECLENSION OF **MAHĀ** (STEM MAHAT, MAHANT)  
GREAT, LARGE.*Singular*

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom	maham mahanto	mahatī mahantī	mahan mahantam
Gen.	mahato mahantassa	mahatīyā mahantīyā	mahato mahantassa
Dat.	mahato mahantassa	mahatīyā mahantīyā	mahato mahantassa
'Acc	mahantam	mahatīm mahantīm	mahantam
Ins.	mahatā mahantena	mahatīyā mahantīyā	mahatā mahantena
'Abl	mahatā mahantasmā mahantamhā	mahatīyā mahantīyā	mahatā mahantasmā mahantamhī
Loc	mahati mahante mahantasmim mahantamhi	mahatīyā mahantīyā mahatīyam mahantīyam	mahati mahante mahantasmim mahantamhi
Voc	mahan mahā maha	mahatī mahantī	mahan mahā maha

*Plural*

	<i>Masculine</i>	<i>Femine</i>	<i>Neuter</i>
Nom	mahanto mahantā	mahatī mahatiyo mahantī mahantiyo	mahantāni mahantā
Gen	mahataṇṇh mahantāṇaṇṇh	mahatīnaṇṇh mahantiṇaṇṇh	mahataṇṇh mahantāṇaṇṇh
Dat	mahataṇṇh mahantāṇaṇṇh	mahatīnaṇṇh mahantiṇaṇṇh	mahataṇṇh mahantāṇaṇṇh
Acc	mahante mahantā mahanto	mahatī mahatiyo mahantī mahantiyo	mahantāni mahanta
Ins	mahantehi mahantebhi	mahatīhi mahatībhi mahantihi mahantiḥhi	mahantehi mahantebhi
Abl	mahantehi mahantebhi	mahatīhi mahatībhi mahantihi mahantiḥhi	mahantehi mahantebhi
Loc.	mahantesu	mahatīsu mahantiṣu	mahantesu
Voc.	mahantā mahanto	mahatī mahatiyo mahantī mahantiyo	mahantāni mahantā

*Remarks.* (a) The declension of *Mahā* should be carefully studied, as all the *Present Participles*, in at and ant, as for instance *gaccham* or *gacchanto*, *karam* or *karanto*, *pacam* or *pacanto*, are declined like it.

(b) We have already given (167) the declension of *araham* which, in the *Nom sing*, has also the form *arahā*.

(c) The word *santo* (167) meaning *a good man*, is similarly declined; the form *sabbhi*, however, is also found in the *Ins* and *Abt plural*.

### EXERCISE.

*Decline like maham (stem mahat, mahant)*

in the Masculine, Feminine and Neuter

*caram*, *caranto* (stem *carat*, *carant*) walking, roaming.  
*bhuñjam*, *bhuñjanto* (stem *bhuñjat*, *bhuñjant*) eating.  
*karam*, *karanto* (stem *karat*, *karant*) doing.  
*saram*, *saranto* (stem *sarat*, *sarant*) remembering  
*vasam*, *vasanto* (stem *vasat*, *vasant*) living.  
*puccham*, *pucchanto* (stem : *pucchat*, *pucchant*) asking.

### 227. Declension of Adjectives in Mat or Mant

### 228. DECLENSION OF DHĪMĀ, WISE.

(STEM: DHĪMAT, DHĪMANT).

#### *Singular.*

	<i>Masculine.</i>	<i>Feminine</i>	<i>Neuter.</i>
Nom	dhīmā	dhīmatī	dhīmam
	dhīmanto	dhīmantī	dhīmantam

*Singular*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Gen	dhimato dhimantassa	dhimatiya dhimantiya	dhimato dhimantassa
Dat	dhimato dhimantassa	dhimatiya dhimantiya	dhimato dhimantassa
Acc	dhimant dhimantant	dhimanti dhimantanti	dhimant dhimantant
Ins	dhimantā dhimantena	dhimantiya dhimantiya	dhimant dhimantena
Abl	dhimanta dhimantā dhimantasma dhimantamh	dhimantiya dhimantiya	dhimant dhimanta dhimantasma dhimantamh
Loc	dhimanti dhimante dhimantasmant dhimantamh	dhimantiya dhimantiya dhimantiya dhimantiya	dhimant dhimante dhimantasmant dhimantamh
Voc	dhimant dhimā dhima dhimantā dhimanta	dhimanti dhimanti dhima dhimantā dhimanta	dhimant dhimā dhima dhimantā dhimantā

*Plural*

Nom	dhimantā dhimanto dhimā	dhimanti dhimantiyo dhimanti dhimantiyo	dhimantant dhimantā
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*Plural*

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter.</i>
<b>Gen.</b>	dhīmatam dhīmantānam	dhīmatīnam dhīmantīnam	dhīmatam dhīmantānam
<b>Dat</b>	dhīmatam dhīmantānam	dhīmatīnam dhīmantīnam	dhīmatam dhīmantānam
<b>Acc</b>	dhīmante	dhīmatī dhīmatīyo dhīmanti dhīmantīyo	dhīmantāni dhīmantā
<b>Ins.</b>	dhīmantehi dhīmantebhi	dhīmatīhi dhīmatībhi dhīmantīhi dhīmantībhi	dhīmantehi dhīmantebhi
<b>Abl.</b>	dhīmantehi dhīmentebhi	dhīmatīhi dhīmatībhi dhīmantīhi dhīmantībhi	dhīmantehi dhīmantebhi
<b>Loc</b>	dhīmantesu	dhīmatīsu dhīmantīsu	dhīmantesu
<b>Voc</b>	dhīmantā dhīmanto dhīmā	dhīmatī dhīmatīyo dhīmanti dhīmantīyo	dhīmantāni dhīmantā

## EXERCISE

*Decline like dhimā*

(stem dhimā dhimant)

in the Masculine Feminine and Neuter

gomā (stem gomat gomant) a cattle owner

puttīmā (stem puttum puttumant) having sons

khanumā (stem khinnum khinnumant) having  
stumpsketumā (stem ketumā ketumant) glorious vic-  
torious lit having banners

hetumā (stem hetumā hetumant) having a cause

cakkhumā (stem cakkhumā cakkhumant) en-  
lightened

## 229 Declension of Adjectives in Vat or Vant

*Remarks* The declension of adjectives in *-vat*, *-vant* is the same as that of those in *-mat*, *-mant* the only difference being that of course *-replaces* *ni* throughout

## 230 DECLENSION OF GUNAVĀ VIRTUOUS

(stem gunavā gunavānt)

*Singular*

	Masculine	Feminine	Neuter
Nom	gunavā gunavānto	gunavāṇī gunavāṇī	gunavāhi gunavāntahi
Gen	gunavāto gunavāntassa	gunavāṇiya gunavāṇiya	gunavāto gunavāntassa
Dat	gunavāto gunavāntassa	gunavāṇiya gunavāṇiya	gunavāto gunavāntassa
Acc.	gunavāhi gunavāntaṃ	gunavāṇi gunavāṇi	gunavāhi gunavāntaṃ



*Singular*

	<i>Masculine</i>	<i>Feminine.</i>	<i>Neuter</i>
<b>Ins.</b>	gunavatā gunavantena	gunavatiyā gunavantiyā	gunavatā gunavantena
<b>'Abl.</b>	gunavatā gunavantā gunavantasmā gunavantamhā	gunavatiyā gunavantiyā	gunavatā gunavantā gunavantasmā gunavantamhā
<b>Loc</b>	gunavati gunavante gunavantasmim	gunavatiyā gunavatiyam gunavantiyā	gunavati gunavante gunavantas- mim
<b>Voc</b>	gunavantamhi gunavam gunavā gunava gunavanta gunavantā	gunavantiyam gunavati gunavanti gunavanta gunavantā	gunavantamhi gunavam gunavā gunava gunavanta gunavantā

*Plural.*

<b>Nom.</b>	gunavantā gunavanto gunavā	gunavati gunavatiyo gunavanti gunavantiyo	gunavantāni gunavantā
<b>Gen.</b>	gunavatam gunavantānam	gunavatīnam gunavantīnam	gunavatām gunavantānam
<b>Dat.</b>	gunavatam gunavantānam	gunavatīnam gunavantīnam	gunavatām gunavantānam
<b>'Acc.</b>	gunavante	gunavati gunavatiyo gunavanti gunavantiyo	gunavantāni gunavantā

		<i>Plural</i>	
	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Ins	gunavantehi gunavantebhi	gunavatīhi gunavatībhi gunavantihi gunavantībhi	gunavantehi gunavantebhi
Abl	gunavantehi gunavantebhi	gunavatīhi gunavatībhi gunavantihi gunavantībhi	gunavantehi gunavantebhi
Loc.	gunavantesu	gunavatisu gunavantisu	gunavantesu
Voc	gunavanta gunavanto gunavā	gunavati gunavatiyo gunavanti gunavantiyo	gunavantāni gunavantā

231 There is another not very numerous class of Adjectives formed from *nouns* and *Roots* by means of suffixes **āvi** and **vi**

232 The original stem of **āvi** and **vi** is *avin* and *vin* and they therefore belong to the Consonantal declension **Vi** is used after nouns and **āvi** after roots

233 The Feminine is formed by adding the feminine suffix **nī** before which final long **i** is shortened

234 In the Neuter final **i** is shortened in the *Nom* and *Voc* singular in the plural before neuter suffix **ni** final **i** remains unchanged

235 **Vi**, like **ma** and **vā**, expresses possession

#### EXAMPLES

				<i>Neuter</i>	
<i>Noun</i>		<i>Adj Masc</i>	<i>Fem</i>	<i>Sing</i>	<i>Plural</i>
medhā	wisdom	medhāvī	medhāvinī	medhāvī	medhāvinī
√pass	to see,	passāvī	passāvinī	passāvī	passāvinī

The declension of these Adjectives presents no difficulty. They are declined in the Masculine like *dandī*, in the Feminine like *nadī* and in the Neuter like *vāri*.

### 236. NEGATIVE ADJECTIVES

237 Negative Adjectives are obtained by prefixing to affirmative Adjectives the prefix *a* and *an*.

*Remarks.* *a* is used before a consonant, and *an* before a vowel.

### EXAMPLES.

dīgha, long	adīgha, not long
ākula, turbid	anākula, not turbid, clear

### COMPARISON

238. The Comparison of Adjectives is formed in two ways

(1) by adding *tara* for the Comparative and *tama* for the Superlative, to the Masculine bases of the Positive.

(2) by adding *īya* or *īyya* for the Comparative, and *īttha*, *issika* for the Superlative, to the Masculine bases of the Positive

239. The Comparative and Superlative are declined in the Masculine like *deva*, in the Feminine like *kaññā* and in the Neuter like *rūpam*

### EXAMPLES.

#### (1) *tara*, *tama*

Positive	Comparative.	Superlative.
suci, pure	sucitara, purer	sucitama, purest
pāpa, evil	pāpatara, more evil	pāpatama, most evil
omaka, vile	omakatara, viler	omakatama, vilest
hari, green	haritara, greener	haritama, greenest

*Remarks* Of the above Comparative and Superlative bases the masculine is, *sucitaro sucitamo*, the feminine, *sucitara sucitama*, and the Neuter, *sucitaran* etc., etc.

(2) *iya (iyya) iṭṭha issika*

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
pāpa evil	pāpiya more evil pāpiyya, more evil	pāpiṭṭha most evil pāpiṣṣika, most evil
khippa quick	khippiya, quicker	khippiṭṭha quick- est khippiyya, quicker khippiṣṣika quick- est

kaṭṭha bad	kaṭṭhiya worse kaṭṭhiyya, worse	kaṭṭhiṭṭha, worst kaṭṭhiṣṣika, worst
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240 With many, we should say *most*, adjectives, suffixes of (238-1) *tara tama* or of (2) *iya iyya iṭṭha, issika* may be used interchangeably

#### EXAMPLES

pāpatara or pāpiya  
khippatara or khippiya  
papatama or papiṭṭha or pāpiṣṣika, etc

241 The comparatives in *iya iyya* are declined like *mano* (159)

242 It will be remarked that before *iya, iyya iṭṭha* and *issika* the final vowel of the Positive Adjective is dropped

243 Adjectives formed by means of the possessive suffixes *ma (mat) vā (vat)* (221) and *vi vin* (231) drop these suffixes and the vowel which precedes them before *iya iyya, iṭṭha* and *issika*

#### EXAMPLES

(a) *gunavā + iyo = gunā + iyo = gun + iyo = guniyo*,  
Similarly *gun-iyyo, guniyyo gun iṭṭha* etc

(b) medhāvī + 1yo = medhā + 1yo = medh + 1yo = medhiyo.

Similarly medh-1yyo, medhiyyo, medh-ittha, medhittha, etc

(c) satimā + 1yo = satī + 1yo = sat + 1yo = satiyo.

Similarly sat-1yyo = satiyyo, sat-ittha, = satittha, etc.

244. Tara may be superadded to the Superlative ittha, as pāpitthatara.

245 The Acc. sing. of most Adjectives is used adverbially.

#### EXAMPLES.

<i>Adjective.</i>	<i>Adverb.</i>
khippa, quick	khippam, quickly
sukha, happy	sukham, happily
sigha, swift	sigham, swiftly
manda, stupid	mandam, stupidly

246. The Absolute Superlative is formed by prefixing *ati* to the Positive adjective.

atikhippa, very quick, extremely quick, too quick.

atippasattha, very excellent.

atithoka, very little, too little, excessively little.

247. Some Adjectives form their Comparison irregularly.

<i>Positive</i>	<i>Comparative.</i>	<i>Superlative.</i>
antika, near	nediya, nearer	nedittha, nearest
bālha, strong	sādhīya, stronger	sādhittha; strongest
appa, few	kaniya, fewer	kanittha, fewest

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
yuva young	kaniya younger	kaniṣṣha, youngest
vuddhā old	jeṇṇa older	jeṣṣha oldest
piyasattha excellent good	seṇṇa better	seṣṣha most excellent, best
garu, heavy	garīya heavier	garīṣṣha heaviest

248 Any substantive is used in the sense of an adjective when it is the 1st member of a Bahubbhīhi compound (*see chapter on Compounds Bahubbhīhi*) qualifying a noun or pronoun expressed or understood

249 The noun thus used whether Feminine or Neuter assumes the form of the Masculine

#### EXAMPLES

<i>Noun</i>	<i>as Adjective</i>
(i) dassanam, (neut ) looking •	ruddadivassano kumbhilo a fierce looking crocodile
(ii) jaṅghā, (fem ) leg	dighajaṅgho puriso a long legged man
(iii) paññā (fem ) wisdom	mahapañño having great wisdom very wise
(iv) sīlani (neut ) morality	sampannasīlo one who is full of morality moral virtuous
(v) haṭṭho (masc ) hand	chiṇṇahaṭṭhena purisena kato done by a man whose hands have been cut off

## CHAPTER VIII.

250

## NUMERALS.

The Numerals are as follows .

251.      *Cardinals.**Ordinals.*

1, eka, one	pathama, first
2, dve, two	dutiya, second
3, tayo, three	tatiya, third
4, cattāro	catuttha, turīya
5, panca	pañcathā, pañcamā
6, cha	chattha, chatthamā
7, satta	sattha, sattama
8, attha	atthama
9, nava	navama
10, dasa, rasa, lasa [ara	dasma
11, ekārasa, ekādasa	ekarasama
12, bārasa, dvārasa	bārasama
13, tedasa, terasa, telasa	tedasama
14, catuddasa, cuddasa, coddasa	catuddasama
15, pañcadasa pannarasa pannatasa	pañcadasama
16, so[asa, sorasa	so[asama
17, sattadasa sattarasa	sattadasama
18, atthādasā atthārasa	atthādasama
19, ekūnavīsati ekūnavīsam	ekūnavīsatiṃ

## Cardinals

' ( ,

## Ordinals

20 *visati visath**visatima*21, *ekavisati  
ekavisath**ekavisatima*22, *dvāvisati**dvavisatima*23 *tevīsatī**tevīsatima*24 *catuvisati**catuvisatima*25 *pañcavisati**pañcavisatima*26, *chabbīsatī**chabbīsatima*27 *sattabīsati  
sattavīsati**sattabīsatima*28, *aṭṭhavisath**aṭṭhavisatima*29 *ekūnatimsati  
ekūnatimsath**ekūnatimsatima*30, *tīrīsati tīrīsatī**tīrīsatima*31, *ekatīrīsati**ekatīrīsatima*32 *dvattīrīsati**dvattīrīsatima*40 *cattālīsath  
cattārisath**cattālīsatima*50 *paññāsa,  
paññāsath**paññāsama*60 *saṭṭhi**saṭṭhima*70 *sattati**sattatima*80 *asīti**asītima*90, *navutī**navutimā*100 *sath**sutama*200, *bāsath  
dvasath**bāsatama*1000, *sahassath**sahassama*10000 *dasasahassath**dasasahassama*10 00000, *koṭī**koṭima*



252.

## (1) CARDINALS

253. *Eka*, one, is in the singular very often used in an indefinite sense, meaning : *a certain, a* . as.

eko nāviko, a boatman, a certain boatman.

ekā kumārikā, a princess, a certain princess.

In the plural, it means : *some, as,*

eke purisā, some men ..

ekā mānusinī, some women...

254. The cardinals, *eka*, *taya* and *cattāro* are declined in the *plural* in the three genders . *eka*, alone of course, having *singular* forms

255

## DECLENSION OF EKA, ONE

*Singular.*

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom	eko	ekā	ekam
Gen	ekassa	skissā ekissāya	ekassa
Dat.	ekassa	ekissā ekissāya	ekassa
Acc.	ekam	ekam	ekam
Ins	ekena	ekāya	ekena
Abl.	ekasmā ekamhā	ekāya	ekasmā ekamhā
Loc	ekasmim ekamhi	ekāya ekissam	ekasmim ekamhi
Voc.	eka	eke	eka

## Plural

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Nom	eke	eka ekāyo	ekani
Gen	ekesari	ekasari	ekesari
Dat	ekesari	ekasari	ekesari
Acc	eke	ekā ekāyo	ekāni
Ins	ekehi ekabhi	ekahi ekabhi	ekēhi ekabhi
Abi	ekehi ekabhi	ekāhi ekabhi	ekēhi ekabhi
Loc	ekesu	ekasu	ekesu
Voc	eke	eka ekāyo	ekāni

*Remark* The above declension is chiefly *pronominal* (See *Pronouns Chapter IV*)

## 250. DECLENSION OF TAYO THREE

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
Nom	tayo	tisso	tīqi
Gen	tinnari tinnannari	tissanni tissanni	tinnari tinnannari
Dat	tinnari tinnannari	tissanni tissanni	tinnari tinnannari
Acc	tayo	tisso	tīni
Ins	tīhi tībhi	tīhi tībhi	tīhi tībhi
Abi	tīhi tībhi	tīhi tībhi	tīhi tībhi
Loc	tīsu	tīsu	tīsu

257 DECLENSION OF **CATTĀRO**, **CATURO**, FOUR

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	cattāro caturo	catasso	cattāri
Gen.	catunnam	catassannam cattassam	catunnam
Dat.	catunnam	catassam catassannam	catunnam
Acc.	cattāro caturo	catasso	cattāri
Ins.	catubbhī catūhī catūbhī	catubbhī catūhī catūbhī	catubbhī catūhī catūbhī
Abl.	catubbhī catūhī catūbhī	catubbhī catūhī catūbhī	catubbhī catūhī catūbhī
Loc.	catūsu	catūsu	catūsu

258. (a) In composition, the base of *tayo*, is *ti*, as, *tilokahitada*, bestowing benefits on the three worlds.

(b) Not seldom, *tri* also is met with *trikumbhanagaraṃ*, the "Three-Hillock-City" (Rangoon)

(c) The base of *cattāro* in composition is *catu* before a consonant, the consonant being often reduplicated; and *catur* before a vowel

*catumukho*, having four faces

*catuppado*, a quadruped

*catupariṣaṃ*, the four assemblies

*caturangī* (*catu*. *r*. *angī*), having four divisions.

*caturasso* (*catu*. *r*. *asso*), having four corners, quadrangular.

259 The Dual has completely disappeared in Pāli—the only two vestiges that have come down to us being *dve* or *du e* two, and *ubho* both. But even in these two words the student will remark that the inflection of the plural has almost entirely superseded that of the dual.

260 *Dve* or *dve* and *ubho* are of the three genders and used in the plural only.

	<i>dve</i> two	<i>ubho</i> both
Nom	<i>dve</i> <i>dve</i>	<i>ubho</i> <i>ubhe</i>
Gen	<i>dvinnam</i> <i>dvinnamhi</i>	<i>ubhinnam</i>
Dat	<i>dvinnam</i> <i>dvinnamhi</i>	<i>ubhinnamhi</i>
Acc	<i>dve</i> <i>dve</i>	<i>ubho</i> <i>ubhe</i>
Ins	<i>dvihī</i> <i>dvibhi</i>	<i>ubhohi ubhobhi</i> <i>ubhehi ubhebhi</i>
Abl	<i>dvihī</i> <i>dvibhi</i>	<i>ubhohi, ubhohi</i> <i>ubhehi, ubhebhi</i>
Loc.	<i>dvisu</i>	<i>ubhosu ubhesu</i>

261 (a) The base of *dve* *dve* in composition is *dvi* and also *dī* *dm* and *dre*

*dvijo* twice born a brahmin  
*dvijivho* double tongued a snake  
*dvipo* drinking twice an elephant  
*dipako* two legged a hiped  
*diguho* two fold  
*duvidho*, of two kinds  
*dvebhūmako* having two stories  
*dvepakkho* two factions or parties

(b) *dva*, *dvā* are also used as the bases of *dve*, but chiefly in composition with other numbers  
*dvattikkhattum* (*dva-ti-khattum*), two or three times

*dvatimsatī*, thirty-two

*dvāsattī*, sixty-two

*dvāvisatī*, twenty-two

(c) *bā* is similarly used as a base.

*bārasa*, *bādasa*, twelve

*bāvisatī*, twenty-two

262 *Pañca* five, is, like *dve*, of the three genders. It is declined as follows :

Nom.	<i>pañca</i>
Gen.	<i>pañcannam</i>
Dat.	<i>pañcannaṃ</i>
Acc.	<i>pañca</i>
Ins.	<i>pañcaḥ</i>
Abl.	<i>pañcaḥ</i>
Loc.	<i>pañcasu</i>

263. The other numbers, up to 18 included, are also of the three genders, and are declined as follows

<i>Nom. Acc and Voc</i>	<i>Gen. and Dat.</i>	<i>Ins. and Abl.</i>	<i>Loc.</i>
six, <i>cha</i>	<i>channam</i>	<i>chahī</i>	<i>chasu</i>
seven, <i>satta</i>	<i>sattannam</i>	<i>sattahī</i>	<i>sattasu</i>
eight, <i>attha</i>	<i>atthannam</i>	<i>atthahī</i>	<i>atthasu</i>
nine, <i>nava</i>	<i>navannam</i>	<i>navahī</i>	<i>navasu</i>
ten, <i>dasa</i>	<i>dasannam</i>	<i>dasahī</i>	<i>dasasu</i>

264 The numerals from 11 to 18 are declined in exactly the same way

265 Here it must be observed that 10 has three forms *daśa rasa laśa* the last two being used only in composition with other numerals *laśa* is also found.

266 The numerals from 19 to 99 are *feminine*, as they are formed by prefixing the numerals from 1 to 9 to the *decades* the decades are here given separately

20	vīsati vīsa	50	paññāsa pannasa
30	tīṭṭhāsa, tīṭṭha	60	sattṭhi
40	cattālīsa cattalīsa	70	sattati
	cattārīsa, tālīsa talīsa	80	asīti
		90	navuti

267 The numerals ending in *i* are declined like the feminines in *i* (*jāti ratti*)

268 Those in *a* take in the *Nom* sometimes the form in *ā* like *kañña* but usually they assume in the *Nom* the neuter form in *aṃ*

269 The following will serve as a model for the declension of numerals from 1 to 19 —

#### DECLENSION OF VĪSATI, 20.

<i>Nom and Voc</i>	<i>Acc</i>	<i>Gen and Dat</i>	<i>Ins and Abl</i>	<i>Loc</i>
<i>1st form</i>				
vīsam vīsa	vīsam	vīsaṃ	vīsāya	vīsāya vīsāyaṃ
<i>2nd form</i>				
vīsati	vīsatiṃ	vīsatiyā	vīsatiyā	vīsatiyā vīsatiyaṃ

*Remark.* Numerals in *i* follow the 2nd form, and those in *a* the 1st form.

270. To express full decades but one, as 19, 29, 39 etc., *ekūna* (eka, one + ūna, deficient by) is prefixed to the decades, as

ekūnavīsati, 19, *viz*, 20 deficient by one

ekūnatimsa, 29, *viz*., 30 deficient by one, etc.

271. The very high numerals as, *koti ten millions*; *pakoti, one hundred billions*, etc., are declined like *vīsati*.

272 *Satam* 100, *sahassam* 1000, *lakham* 100,000, are neuter substantives, and therefore declined as such on the model of *rūpam* (124)

273

## (II) ORDINALS.

274 The Ordinals are formed from the Cardinals, from 5 upwards by means of the suffix *ma*

<i>Cardinal.</i>	<i>Ordinal.</i>
5, pañca	pañcama, 5th
6, cha	chama, 6th
7, satta	sattama, 7th
8, attha	aṭṭhama, 8th
	etc.

275. Ordinals 5th, 6th and 7th, have two forms :

5th, pañcatha, pañcama

6th, chattha, chatthama

7th, satta, sattama

276 From 5 upwards the Ordinals form their feminine by means of suffix *ī* (181, 2) and their neuter is formed in *am*. They are therefore declined like *devo*, *naḍḍi* and *rūpaṃ*

## EXAMPLES

<i>Masc Nom</i>	<i>Fem Nom</i>	<i>Neut. Nom.</i>
pañcamo	pañcamī	pañcamam
chaṭṭhamo	chaṭṭhamī	chaṭṭhamam
sattamo	sattamī	sattamam
aṭṭhamo	aṭṭhamī	aṭṭhamam
	etc	

277 From 11 upwards, however the Cardinals themselves are not seldom used as Ordinals, so that we have the choice of two forms, and can say either,

ekārasa	11th or ekārasama	11th
pañcadasa,	15th or pañcadāsama	15th
catuvisati	24th or catuvisatīma	24th
	etc.	

278 The first four Ordinals are as follows

<i>Masc Nom</i>	<i>Fem Nom</i>	<i>Neut. Nom.</i>
paṭhamo	paṭhama	paṭhamam
dutiyo	dutiya	dutiyam
tatiyo	tativā	tatiyam
catuttho	catuttha	catuttham

*Remark* They are consequently declined like *deva*, *kāṣṭhā* and *rūpaṃ*



### 279 (III) ADVERBIAL DERIVATIVES FROM NUMERALS.

280. Many important adverbs are derived from numerals by means of some suffixes

281. By means of suffix *dhā* are formed adverbs signifying : *ways, times, fold, and sometimes kinds*

#### EXAMPLES.

*ekadhā*, once

*dvidhā*, in two ways, in two, of two kinds

*tidhā*, in three ways; three-fold, in three parts

282. The word *guna*, though not a suffix, is often employed like *dhā* with the meanings of *times, fold*. In the sense of *times*, it generally takes the neuter form in *aṁ*

#### EXAMPLES.

*dasagunam*, ten times, or ten-fold

*tigunaṁ*, three times, or three-fold

*catugunaṁ*, four times; or four-fold

*Remark* In the sense of *fold*, the compound being an *Adjective*, is treated as such and is declined like *deva, kaññā and rūpam*.

283. *dhā* is also used in the same way after a few adjectives :

*bahudhā*, in many ways

*anekadhā*, in more than one way

284 Distributive adverbs are formed from numerals by means of suffix *so* (Sansk *cas*)

## EXAMPLES

*ekaso*, one by one

*pañcaso* five by five

285 From *khattum* multiplicative adverbs are formed

## EXAMPLES

*dvikkhattum* twice

*sattakkhattum*, seven times

*satasahassakkhattum* one hundred thousand times

286 The two following suffixes from substantives and adjectives, *ka* and *ya*, form collective nouns and adjectives

## EXAMPLES

*catukka*, four fold, consisting of four a collection of four things, a place where four roads meet

*dvaya*, of two sorts consisting of two, a pair

*dvika*, duka, consisting of two a pair

*tika* *taya* *tayi* consisting of three a triad, etc.

287 There is an adverb meaning *once*, *at once* never used in composition with numerals it is *sakāṁ*, (Sansk *sakṛt*) When used before words beginning with a vowel it sometimes takes the forms *sakā* or *sakad*

## EXAMPLES

*sakāṁ passanto* seeing (him) once

*sakāṁ yeva*, at once, simultaneously

*sakā* *eva*, at once, simultaneously

*sakadāgami* (*āgami*) returning once only

## CHAPTER IX.

## PRONOUNS, PRONOMINAL ADJECTIVES,

## AND

## PRONOMINAL DERIVATIVES.

288. (I) PERSONAL PRONOUNS.

289. DECLENSION OF AHAṂ, I.

OF ALL GENDERS

	<i>Singular</i>	<i>Plural.</i>
Nom.	aham, I <sup>r</sup>	mayam, we amhe, we vayam, we
Gen.	mama, my, mine mayham, my, mine mamam, my, mine amham, my, mine	amhākam, our, ours amham, our, ours asmākam, our, ours no, our, ours
Dat	mama, to me, for me mayham, to me, for me mamam, to me, for me amham, to me, for me me, to me, for me	amhākam to us, for us amham, to us, for us asmākam, to us, for us no, to us, for us
Acc	mam, me mamam, me	amhe, us amhākam, us asme, us amhe, us no, us

	<i>Singular</i>	<i>Plural</i>
Ins	mayā, me, by me	amhehi, by us amhebhī, by us no, by us
Abl	mayā me, from me	amhehi, from us amhebhī from us no, from us
Loc.	mayi, in, on, upon me	amhesu, in, on, upon us asmāsu in, on upon us asmesu, in on, upon us

*Remarks* (a) The *singular* base of *aham* is *mad* according to Sanskrit commentators it is properly *ma* and *mam* Pronominal derivatives are, however formed from the three bases *mad* *mam* and *ma* the latter sometimes with the *a* lengthened *mā* (See *Pronominal Derivation at the end of the present chapter*)

(b) The form *me* of the *Gen*, *Dat* *Ins* *Abl* *Sing* is enclitic it is never used at the beginning of a sentence

(c) The form *no* of the same cases in the plural is also enclitic and never used at the beginning of a sentence

(d) The *plural* base is *amha*, or *amhad*

## 290. DECLENSION OF TVAM, THOU

OF ALL GENDERS

	<i>Singular</i>	<i>Plural</i>
Nom	tvam tyou tuvam, thou tam thou	tumhe, you



*Remarks* (a) The bases are *taḍ* and *ta* (sometimes lengthened to *ta*) in the *singular*

(b) *tumha* (*tumhad*) is the plural base

(c) *te* like *me* of *tham* is an enclitic form and never begins a sentence so is *vo* for the plural

(d) *vo* is also found in the *Nom* plural

(e) It will be remarked Pronouns have no forms for the *Vocative* case

## 291 (H) DEMONSTRATIVE PERSONAL PRONOUNS.

DECLENSION OF **SO SĀ TAM** THIS THAT  
HE SHE IT

### 292 *Masculine*

**so** he this that

	<i>Singular</i>	<i>Plural</i>
Nom	so sa	te
Gen	tassa	tesaṃ tesaṃaṃ
Dat	tassa	tesaṃ tesaṃaṃ
Acc.	taṃ	te
Ins	tena	tehi, tebhi
Abi	tasmā, tamhi	tehi tebhi
Loc	tasmim tamhi	tesu

### 293 *Feminine*

**mā** she this that

Nom	sā		tā, tāyo
Gen and Dat	tassā	• Gen	tāsaṃ
	tassāya		tāsaṃaṃ
	tissā		tāsaṃ
	tissāya	Dat	tāsaṃaṃ
	tāya		

	<i>Singular</i>	<i>Plural.</i>
Acc	tam	tā, tāyo
Ins	tāya	tāhi, tābhi
Abl	tāya	tāhi, tābhi
Loc	tassarā tissam tāyam	tāsu

294.

*Neuter***tam**, it, this, that

Nom.	tam, tad	tāni
Gen	tassa	tesam, tesānam
Dat	tassa	tesam, tesānam
Acc.	tam, tad	tāni
Ins	tena	tehi, tebhi
Abl	tasmā, tamhā	tehi, tebhi
Loc	tasmim, tamhi	tesu

*Remarks.* (a) In the *Gen*, *Dat*, *Abl* and *Loc.* singular for the *Masc.* and *Neut.*, a form from pronominal stem *a*, is also used *assa*, *asmā*, *asmim*, in the *Feminine* too, for the *Gen*, *Dat.* and *Loc* singular *assā*, *assam* (*Loc*)

(b) In the *Neuter*, the form *tad* is used mostly in compound words, as *tad* (=tam) *karo*=*takkaro*, "doing this," and also before a vowel

(c) It will have been remarked that the stem *ta*, 3rd personal pronoun (so, *sā*, *tam*), is also used as a demonstrative

הישר = issu ח

חחט = chach

חוח = chuch

חחמח = chachma

חחחחח = chachchach

חח = ch

nehu = telu

חחחחח = tesu

nesu = tesu

חחחחח = chachchach

חחחחח = chachchach

חחחחח = chachchach

חחחחח = chachchach

חחחחח = chachchach

חחחחח = chachchach

חחחחח = chachchach

חחחחח = chachchach

חחחחח = chachchach

חחחחח = chachchach

The rest of the

oblique cases

are like the

Masculine



296 The forms with *n* as above given are generally used when a noun which has been already mentioned, is referred to, as,

tam khādāpessāmi nan 'tī I'll make you eat  
him (*viz.*, a monkey previously mentioned)

## 297 DEMONSTRATIVE PRONOUNS.

### 298 DECLENSION OF **ESO**, **ESĀ**, **ETAM**, THIS.

299 The student will readily perceive that the above Demonstratives are formed simply by prefixing *e* to *so*, *sā* and *tam*. They are declined exactly like *so*, *sā*, *tañi*.

300 As in the case of *so*, *sā* and *tam*, so also with *eso*, *esā* and *etam*, the *t* may be replaced all through by *n*, so that we obtain the forms *enena*, *enam*, *enāya*, etc., whose declension presents no difficulty whatever. These forms are also used in referring to a noun already mentioned.

301 *Eso*, *esā*, *etam* may be translated by "that" sometimes.

302 The neuter *etad* (= *etam*) is used in composition, or before a vowel.

303 This Pronoun is also used pleonastically with a Personal Pronoun (294, *f*).

304. *e*, is considered as the base of Pronouns *ena*, *eta*, etc. It is much used in derivation.

### DECLENSION OF **AYAM**, THIS, THIS HERE.

305.	Masculine	
	Singular	Plural
Nom.	ayam	ime
Gen.	assa	imesānam, imesam
	imassa	esānam, esam

	<i>Singular</i>	<i>Plural</i>
Dat	assa imassa	imesanath, imesath esanath esath
Acc	imath	ime
Ins	anena imin	imehi imebhi ehi ebhi
Abl	asma imasma imamhi	imehi imebhi ehi ebhi
Loc	asmimhi imasmimhi imamhi	imesu esu

306

*Feminine*

Nom	am	am imam
Gen	assam assa imissaya imissa imaya	amisanath amisanath imam
Dat	assam assa imissaya imissa imaya	imasanath imasanath
Acc	imath	ima imam
Ins	imaya assa imissa	imahi imabhi
Abl	imaya, assa imissa	imahi imabhi
Loc	assam imissath assa imissa imayath imaya	imasu

307.

*Neuter*

	<i>Singular</i>	<i>Plural</i>
Nom.	īdam, īmam	īmāni
Gen	īmassa, āssa	īmesam, īmesānam esānam, esam
Dat.	īmassa, assa	īmesam, īmesānam esānam, esam
Acc.	īdam, īmam	īmāni
Ins	īmīnā, anena	īmehi, īmebhi ehi, ebhi
Abl.	īasmā, amihā asmā	īmehi, īmebhi ehi, ebhi
Loc.	īasmim, asmim īmamhi	īmesu, esu

*Remarks.* (a) The student will remark that the declension of *āyam* is based on two stems **a** and **i**

(b) *Āyam* is used substantively as well as pronominally

### DECLENSION OF **ASU**, THAT

308

*Masculine*

	<i>Singular</i>	<i>Plural</i>
Nom.	asu	amū, amūyo
Gen.	amussa, adussa amuno	amūsam amūsānam

*Singular**Plural*

Dat	amussa adussa	amusarh <sup>t</sup> amusānarh
	amuno	
Acc	amuh	amu amuyo
Ins	amunā	amubh amubhi
Abl	amusma amumha amunā	amuh amubhi
Loc	amusmih amumhi	amusu

309

*Feminine*

Nom	asu	amu amuyo
Gen	amussā amuya	amusarh amusānarh
Dat	amussā amuya	amusarh amusanarh
Acc	amuh	amu amuyo
Ins	amuya	amuh amubhi
Abl	amuya	amuh, amubhi
Loc	amussarh amuyarh	amusu

310

*Neuter*

Nom	aduh amum	amun amu
Gen	amussa adussa	amusarh amusānarh

307

*Neuter*

	<i>Singular</i>	<i>Plural</i>
Nom	īdam, īmam	īmāni
Gen	īmassa, āssa	īmesam, īmesānam esānam, esam
Dat.	īmassa, assa	īmesam, īmesānam esānam, esam
Acc	īdam, īmam	īmāni
Ins	īmīnā, anena	īmehi, īmebhi ehi, ebhi
Abl.	īasmā, amhā asmā	īmehi, īmebhī ehi, ebhi
Loc	īasmīm, asmīm īmamhi	īmesu, esu

*Remarks* (a) The student will remark that the declension of *ayam* is based on two stems **a** and **i**

(b) *Ayam* is used substantively as well as pronominally

### DECLENSION OF **ASU**, THAT

308

*Masculine*

	<i>Singular</i>	<i>Plural</i>
Nom.	asu	amū, amūyo
Gen	amussa, adussa amuno	amūsam amūsānam

*Singular**Plural*

Dat	amussa, adussa amuno	amusarh <sup>1</sup> amusanarh
Acc	amurh	amu amuyo
Ins	amuna	amuhī amubhi
Abl	amusma amurha amunā	amuhī amubhi
Loc	amusmurh amumhi	amusu

309 *Feminine*

Nom	asu	amu amuyo
Gen	amussa amuyā	imusarh amusanarh
Dat	amussā amujā	amusarh imusanarh
Acc	amurh	amu amuyo
Ins	amuyā	amuhī amubhi
Abl	amuyā	amuhī, amubhi
Loc	amussarh amuyarh	amusu

310 *Venter*

Nom	aduni amurh	amuni amu
Gen	amussa, adussa	amusarh amusanarh

	<i>Singular</i>	<i>Plural.</i>
Dat	ámussa, adussa	amūsam, amūsānam
Acc	adun, amum	amūni, amū
Ins.	amunā	amūhi amūbhi
Abl	amusmā, amumhā amunā	amūhi amūbhi
Loc	amusmim amumhi	amūsu

*Remarks* (a) Some native grammarians also give *amu* for the *Nom Sing* in the Masculine and Feminine

(b) It will be noticed that the stem is *amu*, in the *Neuter*, there are a few forms on the stem *adu*

(c) To express *such, so and so*, *ka* is added to the stem, as, *asuka, amuka*

(d) The forms *asuka* and *amuka* are often used to express some contempt

(e) These two forms have in the plural *Masc and Neut Acc asuke, amuke*

311

## RELATIVE PRONOUNS

DECLENSIONS OF **YO, YĀ, YAM**

312 Masculine **yo**, who, he who, whoever, what.

	<i>Singular.</i>	<i>Plural</i>
Nom	yo	ye
Gen	yassa	yesam

	<i>Singular</i>	<i>Plural</i>
Dat	yassa	yesaṃ
Acc	yañhi	ye
Ins.	yena	vehi yebhi
Abl	yasma yamha	yehi vebhi
Loc	yasmīhi yamhi	yesu

313 Feminine **yā** she she who whoever what

Nom	yā	yā yayo
Gen	yaya yassa	yāsaṃ
Dat	yaya yassa	yasaṃ
Acc	yāhi	yā yayo
Ins	yaya	yahi yabhi
Abl	yaya	ahi yābhi
Loc	yāyahi yassaṃ	yasu

314 Neuter **yam** it which that which

Nom	yam yad	yāni
Gen	yassa	yesaṃ
Dat	yassa	yesaṃ
Acc	yam yad	yāni
Ins	yena	yehi yebhi
Abl	yasma yamha	yehi vebhi
Loc	yasmīhi yamhi	yesu

*Remarks* (a) For the sake of greater emphasis the Personal Pronouns and also so *ayaṃ* and *eso* are used pleonastically with *yo*



(b) Yo is used with *koci* (323), in the three Genders, as *yo koci*, *yena kenaci*, *yam kiñci*, etc., both pronouns together meaning *whosoever*, *whoever*, *whatever*, *anyone*, *anything*, etc.

(c) The form *yad* of the Neuter singular, is used before vowels and in composition

(d) The base of *vo* is *va*

### 315. INTERROGATIVE PRONOUNS

#### DECLENSION OF KO, KĀ, KIM

#### 316 Masculine, **ko**, who ? what ?

	<i>Singular</i>	<i>Plural</i>
Nom	ko	ke
Gen	kassa, kīssa	kesam, kesānam
Dat	kassa, kīssa	kesam, kesānam
Acc	kam	ke
Ins	kena	kehi, kebhi
Abl	kasmā, kamhā	kehi, kebhi
Loc	kasmim, kamhi kismim, kimhi	kesu

#### 317 Feminine, **kā**, who ? what ?

Nom	kā	kā, kāyo
Gen	kāya, kassā	kāsam, kāsānam
Dat	kāya, kassā	kāsam, kāsānam
Acc.	kam	kā, kāyo
Ins	kāya	kāhi, kābhi
Abl	kāya	kāhi, kabhi
Loc.	kāya, kassā kāyam, kassam	kāsu

318

Neuter, **kim**, what ?

	<i>Singular</i>	<i>Plural</i>
Nom	kih	kāni
Gen	kissa kassa	kesaṇi kesaṇaṇi
Dat	kissa kassa	kesaṇi, kesaṇaṇi
Acc	kih	kāni
Ins	keva	kehi kebhī
Abl	kasma, kama	kehi kebhī
Loc	kismīṇi kīmaṇi kasmīṇi, kamaṇi	kesu

*Remarks* (a) The base of **ko** assumes several forms **ka ku** (*kud*), **kī** (*kīd*)

(b) **kud** and **kīd** are used before vowels and in composition

319

## INDEFINITE PRONOUNS.

320 The Indefinite Pronouns are formed by adding **ci** (*cid*) **api** and **cana** to the *Interrogative Pronouns*

321 **ci**, or before a vowel **cid** is the suffix most commonly used to form these pronouns

322 **canaṇi** = **cana** is also found both are sometimes shortened to **ca**

DECLENSION OF **KOṬI**, **KACI** AND **KANCI**

323 Masculine **koci** any, some anyone

	<i>Singular</i>	<i>Plural</i>
Nom	koci	keci
Gen	kassaci	kesaṇci
Dat	kassaci	kesaṇci
Acc	kāñci kīñci	keci

	<i>Singular</i>	<i>Plural</i>
Ins	kenacı	kehıcı
Abl	kasmācı	kehıcı
Loc	kasmīñcı, kamhıcı	kesucı
	kısmīñcı, kımhıcı	kesucı

324 Feminine **kāci**, any, some, anything

Nom	kācı	kācı, kāyocı
Gen.	kāyacı, kassācı	kāsañcı
Dat	kāyacı, kassācı	kāsañcı
Acc	kañcı	kācı, kāyocı
Ins	kāyacı	kāhıcı
Abl	kāyacı	kāhıcı
Loc	kāyacı, kāyañcı	kāsucı
	kāssañcı	

325 Neuter, **kīnci**, any, some, anything

The Neuter is declined like the Masculine except .

	<i>Singular</i>	<i>Plural</i>
Nom	kiñcı	kānıcı

326 By placing *na*, not, before the Indefinite Pronouns we get the meanings none, no one, nothing, etc

326. *ci*, *cana*, may also be placed after *adverbs*, to give them an indefinite sense, as

kuhiñ, where?	kuhiñcı, kuhiñcanam, anywhere.
kudā, when?	kudācanam, ever, sometimes
kadā, when?	kadācı, sometimes

## OTHER PRONOUNS.

328 *Attā*, self own ownself (154) is very much used as a Reflexive Pronoun so also are *ātumā* self, own etc which is but another form of *attā* and very rarely used in Buddhist writings *tuma* having the same meaning is still less frequent

329 In composition the bases are *atta atuma* and *tuma*

330 *sayam*, oneself by oneself and *sāmaṃ* self both indeclinable are often used as Reflexive Emphatic Pronouns

331 *attā ātumā* and *tuma* are properly nouns used pronominally

332 A few other nouns are thus used pronominally the following are the most usual

333 *bhavam* lord sir (166) It is a very respectful term of address used for the Second Pers Pronoun the verb is put in Third Person

334 *Ayya* lord master a Buddhist monk it is used chiefly in addressing Buddhist monks and is then often used with *bhante* (166)

335 *Avuso* friend brother is also used as a pronoun sometimes It is used mostly by senior monks to junior monks *Avuso* is indeclinable

### Possessive Pronouns

336 A few Possessive Pronouns are formed from the *bases* of the *first* and *second* Personal Pronouns by means of suffixes *īya* and *aka*, the vowel of the bases being sometimes lengthened before *aka*

<i>Base</i>	<i>Possessive Pronoun</i>
mad (289, a) madiya,	mine, my, my own
mam (289, a) māmaka, mamaka,	mine, my, my own.
amhad (289, d) amhadiya,	ours, our own
tad (290 a) tadiya,	thine, thy, thy own
tava (Gen ) tāvaka,	thine, thy, thy own

*Remarks* (a) *āmaka*, *mamaka*, as well as *tāvaka*, may be derived from the singular genitive form by the addition of *ka*

(d) The above Pronouns are declined like *deva*, *kaññā* and *rūpam*

337. A great number of adjectives and adverbs are derived from pronominal bases by means of suffixes the principal of which are the following

(a) *dī* (*dī*), *dīsa*, *dīsaka*, *rīsa*, *tara*, *tama*, *ka*

(b) *dā*, *dāni*, *tra*, *tha*, *thā*, *tham*, *tī*, *to*, *va* (*vat*),  
*rahi*, *ham*, *ha*, *him*, *va*, *vam*, *dī*

The former (a) are used to form adjectives, and the latter (b) adverbs

The following are the principal derivatives by means of the above suffixes-

338.

## ADJECTIVES

339 di (di) disa, disaka and risa express *likeness, resemblance*, the vowel of the stem being lengthened before them

## EXAMPLES

Pronominal base

Adjective

mā (289, a) mādi mādi mādīsa mārīsa, like me, such as I

ta (290 a) tādi, tādīsa, tādīsaka like him, like that such

amha (289, d) amhadīsa like us

tumha (290, b) tumhādīsa like you

i (307, a) idī idī idīsa, irīsa idīsaka, like this such as this.

e (304) edī edī edīsa, erīsa like this such as this

eta (298, 302) etādīsa etārīsa such as this or that such

kī (318 a b) kīdi, kīdi kīdīsa, kīrīsa like what? of what kind?

340. The suffix *dikkha* has the same meaning as *disa* etc. It is obtained by assimilation from the Sanskrit *ḍṛkṣa*. Hence we have also the forms

tādikkha = tādīsa

kīdikkha = kīdīsa

edikkha = edīsa

īdikkha = īdīsa etc

341. In *edī edīsa* etc. the stem *i* is strengthened (105) in *īdīsa* etc., it is merely lengthened (19)

342. *Tara* and *tama*, which are used for the comparison of adjectives (238), are also added to the *interrogative stem* to form Pronominal Adjectives which, in meaning, differ but little from the single stem. Hence we have

*katara*, which? what?

*kalama*, which? what?

343. Some adjectives assume a rather anomalous form, such are, for instance *kittaka*, *tattaka*, *yattaka*, *ettaka*, etc. A glance will suffice to show that they are formed on pronominal bases *ya*, *eta*, *ki*, (*ka*), etc. The difficulty is to account (for most of them) for the *double tt*. It is obvious these adjectives were formed by adding the adjectival suffix *ka*, to the Adverbial Instrumentive in *tā* (from *vat*, *vant* cf. Sansk *tāvatā* from *tāvat*, *yāvatā*, from *yāvat*). The Pāli forms are simply contractions from the Sanskrit forms, as *tāvatā* + *ka* = *tāvatāka* the loss of medial *va* being compensated by the doubling of the last *tā*, the *ā* being shortened before *ka*, and the *ā* of the first *tā* as well, according to euphonic laws. So that

*kittaka*, how much? How many? How great?

*kittaka*, = \**kīvatāka*.

*ettako*, so great, so much, so many.

*ettako*, = \**etāvatāka*.

*yattaka* however much; however big or large.

*yattaka*, = *yāvatāka*

*tattaka*, as many, as great, as big or large.

*tattaka*, = *tāvatāka*

But cf. also such Sansk. forms as *iyattaka* (*i-yad-ta-ka*), *kīyattaka* (*kī-yad-ta-ka*).

The form *etta* = *ettaka*, may be accounted for by the further dropping of final *ka*, the adverb *etto*, thence,

is probably a contracted form *etato* (*Abl* of *etam*), in *etavaldā*, = *etāvat*, the consonant of the base is doubled

### 344 (b) ADVERBIAL DERIVATIVES

Adverbial derivatives from pronominal bases constitute a large and useful class of words

The principal suffixes used to form these adverbs have been given above (337 b) We will give here a few examples of such formation

345 *da, dāni rahi* express *time*

#### EXAMPLES

Pronominal base	Adverb
ka (318, a)	karahi kadā when
i (307 a)	idani now at this time
ta (290 a)	tarahi tadā tadani then, at that time
eta (298 302)	etarahi now

346- to *trī, thā dhī, ha hāni hīni* form adverbs of *place* Before a short vowel the *t* of *tha* is doubled

#### EXAMPLES

Pronominal base	Adverb
ka ku (318 a)	kattha kutra kuttha kahaṃ kahaṃ kuhiṃ where? whither? wherein? in what place?
ya <sup>1</sup> (314, d)	yatra, yattha where, wherein, whither
ya	yato from what
e (304)	ettha, here, herein
a (307, a)	attha, āttha here
ta (290 a)	tattha tatra tahaṃ tahiṃ, there, thither



*Pronominal base**Adverb.*

ta	tato, thence, from that place.
1 (307, a)	īha, idha, here, in this place.
1	ito, hence, from this place.
eta (298, 302)	etto, (through etato 343), hence.

347. thā, va, vam, tham, ti form adverbs of *manner*.

ta	tathā, thus, so, like that.
ka	katham, how?
i	ittham, thus, in this manner.
1	iva, like this, as, as it were.
1	iti, thus, in this manner
e	eva, evam, so, just so
ya	yathā, as, like.

348. Another suffix *va*, from *vat* (=Sansk, *vat*), forms adverbs of *time* and *cause* from the pronominal bases *ta*, *ya*, *ki*. The final *t* of *vat* is dropped according to the phonetic laws obtaining in Pāli, which do not suffer any consonant to remain at the end of a word, except *m*, before a vowel, however, the final *t* is revived in the form of a *d*; as for instance *tāva*, but, *tāvad eva*

*Pronominal base.**Adverb*

ya	yāva, until, as long as; in order that
ta	tāva, so long, still, yet.

*Remarks.* Final *a* of the base is lengthened before *va* (*vat*), which, as we have seen already (219, *ff*), forms adjectives from nouns

The *Abl sing* suffix *tā* is also added to such forms as the above.

## EXAMPLES:

yāvatā, as far as, because

tāvatā, so far, to that extent, on that account.

From other pronominal bases we have

Pronominal base	4d erb
eta (298)	ettāvata to that extent so far thus
ki -(318 a)	kittāvata, to what extent? how far?

349. It has been seen that by adding *ka* to these forms we obtain adjectives of cognate meaning

350 The suffix *di*, expressing *condition* is found only in *yadi* if

351 The suffix *ti*, is found in *kati*, how many? *yati*, as many, and *tati* so many

352 Certain *Case forms* of pronouns are used adverbially They will be considered in the Chapter on Adverbs

### ADJECTIVES DECLINED PRONOMINALLY

353 A few adjectives take the pronominal declension They are

katara, which? what?	ubhaya, both
katama which? what?	itara, other, different
añña, other, another	aññatara, one a certain, another
aññatama, one of several, a certain	pubba, first, former
para, distant other	apara subsequent, other
dakkhina right (not the left)	uttara upper, higher
adhara, lower, inferior	vissa all
amuka so and so such (310 c)	asuka so and so, such

## CHAPTER X.

## VERBS

354. Conjugation, or the inflection of verbs, consists in making the verbal root undergo certain changes in form, by the addition to it of certain prefixes and terminations, to show the difference of Voice, of Tense, of Mode, of Person, and of Number

355 There are two voices

(1) The *Active*, called in Pāli *Parassapada* (lit. a word for another) and

(2) The *Reflective*, in Pāli called *Attanopada* (lit. a word for one's self)

356 The Active Voice, or *Parassapada* may be said to be used, when the fruit or consequence of the action expressed by the verb passes on to person or thing other than the *subject* or *agent*, the Reflective Voice or *Attanopada*, is used when the fruit or the consequence expressed by the verb accrues to no one else but to the agent. The Reflective Voice merely implies that the agent has the ability to do that action or suffer that state which is denoted by the Root

357. It must here be remarked that the Reflective Voice has lost very much of its importance, and that the distinction between Active or Reflective has been almost, if not altogether, effaced, and that the choice between Active or Reflective is mostly determined now by metrical exigencies. It, therefore, follows the Reflective Voice or the "Middle Voice," as it is also called, is confined to poetry, and is but rarely found in prose.

358 There are six Tenses -

(1) The *Present*, and its preterite -

(2) The *Imperfect*; used originally to express a definite past.

- (3) The *Aorist*, expressing time recently past  
This is now the only true past tense in Pali, and is very extensively used
- (4) The *Perfect* originally an indefinite past  
This tense is of very rare occurrence
- (5) The *Future* expressing future time in general and its preterite
- (6) The *Conditional* expressing future time relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution

359 There are three Modes of the Present Tense :

- (1) The *Indicative*
- (2) The *Imperative*, and
- (3) The *Oplative*

360 The Present the Perfect and the Future Tenses have each a Participle called after them

- (1) The *Present Participle*
- (2) The *Perfect Participle*, and
- (3) The *Future Participle*

*Remarks* The Perfect Participle, mostly formed from the Root is principally of past and passive meaning sometimes also of neuter meaning

361 There is also a Participle of Necessity also called Future Passive Participle and Potential Participle which is but a Verbal Adjective

362 According to the Base on which they are formed the Present and the Future Participles may be *Active* or *Passive* in sense

363. There are two Verbal Nouns :

(1) The *Infinitive*, in the Accusative Case-form; sometimes (rarely) in the Dative Case-form, which has nothing to do with the Conjugation and the Tense-Systems, and has the sense of a regular Infinitive.

(1) A *Gerund* so-called, which is but the Case-form of a derivative noun having the force of an absolute participle

364. There are two Numbers the Singular and the Plural

365. There are three Persons the First, Second and Third Persons

366. From what has been said above, it will be seen that the tenses group themselves into four well-defined classes or systems

(1) The *Present System*, composed of

(a) The Present Indicative, and its preterite .

(b) The Imperfect ,

(c) The Present Imperative ;

(d) The Present Optative, and

(e) The Present Participle.

(2) The *Aorist System*, composed of ,  
The Aorist Tense only.

(3) The *Perfect System*, comprising ;

(a) The Perfect Tense, and

(b) The Perfect Participle.

(4) The *Future System* composed of :

- (a) The Future Tense ;
- (b) The Conditional and
- (c) The Future Participle

36 There is a division of the tenses, more fictitious than real into *Special Tenses* and *General Tenses* from such a division one would be inclined to think that the former are formed on a *special base* or modified form of the root and the latter therefore from the root itself. But such in fact is not the case for it will later on be remarked that the *special* and the *general tenses* not seldom interchange their bases.

36S As however the *Present System* is by far the most important and as it is made the basis of the different Conjugations or Classifications of Verbs we will in the next section explain the formation of the several stems or bases of the *Present System* (otherwise called *Special Tenses*) of which there are ten divided into *Seven Conjugations*.

These bases are in consequence called *Special Bases*.

369 The Conjugation of Verbs is furthermore divided into *Primitive* and *Derivative Conjugations*.

#### (A) PRIMITIVE VERBS

Formation of the **special bases** of the **Present System**

##### Conjugation

370 The verbs of the **First Conjugation** form the Present stem or base in four ways as follows

(1) The roots end in a consonant and to form the base or stem simply add A

*Roots.**Bases*

ku, to make a sound	(√ ku + a =) kava
khī, to govern	(√ khī + a =) khaya

(See above No. 2, Remarks (a, c),-

(4) The verbs of the *Fourth* Division of the First Conjugation form their special bases by reduplicating the root

## EXAMPLES

<i>Roots</i>	<i>Bases.</i>
thā, to stand	titthā
dā, to give	dadā
dhā, to hold	dadhā
hā, to forsake	jahā
hū, to sacrifice	juho

*Remark.* These retain the long ā before the Personal endings of the Present and of the Imperative

372. The Rules of Reduplication are as follows

(1) Reduplication consists in the doubling of the first consonant of a root together with the vowel that follows it

If the root begins with a vowel, that vowel alone is reduplicated.

(2) A *guttural* is reduplicated by its corresponding *palatal*

(3) An unaspirate is always reduplicated by an unaspirate (page 2,), which means that *an unaspirate is reduplicated by itself.*

(4) The initial *h* of a root is reduplicated by *γ*.

(5) An aspirate is reduplicated by its unaspirate.

(6) *V* is generally reduplicated by *u*

(7) A long vowel is shortened in the reduplicated syllable That is

(a) *a* or *ā* takes *a* in reduplication, and some times *i*

(b) *i* or *ī* takes *i*

(c) *u* or *ū* takes *u* but sometimes *a*

(d) *i* is occasionally changed to *e*

(e) *u* is changed to *o* sometimes

(f) *a* of the root, following the first consonant is sometimes changed to *ā* that is, it is lengthened

#### EXAMPLES

<i>Simple roots</i>		<i>Reduplicated bases</i>
dhā, to hold	(Rule 372 5, 7— <i>a</i> )	dadha
da, to give	(Rule 372, 3 7— <i>a</i> )	dada
hit to cure	(Rule 372 2 7— <i>b</i> 89)	cikiccha
gam, to go	(Rule 372 2, 7— <i>a</i> )	igam
khan to dig	(Rule 372 2 7— <i>a</i> )	ekkhana
har, to bear	(Rule 372, 4 7— <i>a</i> and <i>f</i> )	harāra
has to laugh	(Rule 372 4 7— <i>a</i> and <i>f</i> )	hahara
budh, to know	(Rule 372 3 7— <i>c</i> )	bubodhi
suc to mourn	(Rule 372 3, 7— <i>c</i> )	susoca
pac to cook	(Rule 372 3 7— <i>a</i> )	papaca
chid, to cut	(Rule 372, 5, 7— <i>d</i> )	cicheda
bhu to be	(Rule 372 5 7— <i>c</i> )	babhuvā
vas to live	(Rule 372 6 7— <i>f</i> )	uvāsa
vad, to say	(Rule 372, 6, 7— <i>f</i> )	uvāda
ah, to say	(Rule 372, 1, 22)	āha



*Remarks.* The above rules of reduplication apply as well to the Perfect Tense, but as the Perfect is very seldom used in Pāli, the student ought not to assume the existence of any form unless it be actually found in the course of his reading

373. The Verbs of the **Second Conjugation** form their Special Bases by inserting *nggahīta* before the last consonant of the root, and then adding *a*, as in the First Conjugation. Niggahīta follows the usual rules of Sandhi (39)

#### EXAMPLES

<i>Roots</i>	<i>Bases</i>
rudh, to restrain	rundha
muc, to free	muñca
chid, to cut	chinda
lip, to smear	limpa
bhuj, to eat	bhuñja
pis, to grind	piṃsa

374. The sign of the **Third Conjugation** is *ya*, which is added to the root, the rules for the Assimilation of *y* (70ff) are regularly applied.

#### EXAMPLES

<i>Roots</i>		<i>Bases</i>
yudh, to fight	(√yudh + ya (74, vi) =	yujjha
budh, to know	(√budh + ya (74, vi) =	bujjha
pas, to see	(√pas + ya (76, i) =	passa
dus, to vex	(√dus + ya (76, i) =	dussa
gā, to sing	(√gā + ya ) =	gāya
jhā, to think	(√jhā + ya ) =	jhāya

*Remarks* The roots of this conjugation ending in long *ā* are sometimes given under the form of *e* also, thus

ge = ga, to sing

ve = va, to weave

jhe = jhā, to think meditate

375 The forms in *ā* (gā etc.) belong, as we have already seen to the Third Conjugation but those in *e* belong to the First Conjugation (3rd Division) and form their bases by the addition of *a*. Thus

ge + a = gāya

ve + a = vāya

*Remarks* Note well that final *a* = āya with lengthening of the first *a*

376 The Verbs of the First Conjugation form the present Stem or Base by the addition of *nu* or *nā* if the root end in a vowel but *unu* or *unā* if the root end in a consonant

*Remarks* (a) The *u* of *nu* and *unu* may be strengthened to *o*

(b) This *u* or *o* may before a personal ending beginning with a vowel be changed to *va* (27 ii a b)

### EXAMPLES

Roots	Bases
su, to hear	sunā or suno
āp (with prefix pa = pāp) to attain	papunu or papuno

(c) The long *ā* of *nā unā* is retained before the Personal endings of the Present and of the Imperative except the 3rd Person Plural Occasionally, however, it is found shortened

(d). In a few cases the *n* is *de-lingualised* and changed to the dental nasal, *viz*, *n*, following in this the analogy of the Sanskrit.

377. Verbs of the **Fifth Conjugation** form their bases by adding *nā* to the root, which as a rule ends in a vowel.

*Remarks* (a) If the final vowel of the root is long (2), it is shortened before *nā*

(b) Under the influence of a *preceding* Sanskrit *r* or *r.*, *nā* is sometimes lingualised and becomes *nā*.

#### EXAMPLES.

<i>Roots.</i>	<i>Bases</i>
ci, to heap, collect	cinā.
ki, to buy, barter (Sans. <i>kṛī</i> )	kinā or kīnā.
dhū, to shake	dhunā
ji, to conquer, win	jinā
as, to eat	asnā
jā, to know	jānā
yu, to mix, associate	yunā

*Remarks* The long *a* of *nā* is retained in all the persons of the Present and Imperative, except in the 3rd Plural. The short form in *na* is also often found.

378 The Verbs of the **Sixth Conjugation** form their Special Bases by adding *u* to the root; this *u* generally strengthens to *o*, which before an ending beginning with a vowel is changed to *va* (27)

#### EXAMPLES

<i>Roots</i>	<i>Bases.</i>
kar, to do, make	karo
tan, to stretch, expand	tano
kun, to make a sound	kuno
van, to beg, ask for	vano

*Remarks* (a) The conjugation of *Ākar*, highly irregular and formed on several bases, will be given in full later on

(b) The roots belonging to this Conjugation are remarkably few

379 The Verbs of the **Seventh Conjugation** form their Special Bases by adding to the root *aya* which by contraction may be replaced by *e*. The forms in *e* are more commonly met with than those in *aya* (Compare 1st Conjugation 3rd Division)

*Remarks* The following should be carefully noted

(a) When the radical vowel is *u* it is changed to *o* provided it be not followed by a Conjoint Consonant

(b) Radical *a* if followed by a single Consonant, is generally lengthened, in some cases however it remains short

(c) It will be perceived from the above that the verbs of the Seventh Conjugation have two bases one in *e* and one in *aya* (Compare 1st Conjugation 3rd Division)

#### EXAMPLES

<i>Roots</i>	<i>Bases</i>
cur to steal	core or coraya
gup to guard shine	gope or gopaya
pus, to nourish	pose or posaya
bandh, to bind	bandhe or bandhaya
tir to finish accomplish	tire or tiraya
chaḍḍ to throw away	chāḍḍe or chaḍḍaya
kath to say	lathe or kathaya

380 A great many roots can form their bases according to two or three or even most Conjugations, in which case the meaning of each Special Base from the same root, differs, in most instances, from the original meaning of the root itself. This will be better understood by several examples. The numbers after the bases refer to the Conjugations.

### EXAMPLES.

<i>Roots.</i>	<i>Bases</i>
subh	sobha (1), to shine $\sqrt{\text{subh}} + a = \text{sobha}$
subh	sumbha (2), strike $\sqrt{\text{subh}} + m + a = \text{sumbha}$ .
kus	kosa (1), to call, cut $\sqrt{\text{kus}} + a = \text{kosa}$
kus	kussa (3), to embrace $\sqrt{\text{kus}} + ya, \text{kusya} = \text{kussa}$ (76)
tik	teka (1), to go $\sqrt{\text{tik}} + a = \text{teka}$
tik	tikunā (4), to oppress $\sqrt{\text{tik}} + unā = \text{tikunā}$ .
rī	re (1), to expand $\sqrt{\text{rī}} + a = \text{re}$
rī	rīnā, (5), to inform $\sqrt{\text{rī}} + nā = \text{rīnā}$ .
lī	laya (1), to liquify $\sqrt{\text{lī}} + a = \text{laya}$
lī	līnā (4), to approach $\sqrt{\text{lī}} + nā = \text{līnā}$
tan	tana (1), to aid, assist $\sqrt{\text{tan}} + a = \text{tana}$
tan	tano (6), to expand, stretch $\sqrt{\text{tan}} + u (=o) = \text{tano}$
vaddh	vaḍḍha (1), to grow, increase, $\sqrt{\text{vaddh}} + a = \text{vaddha}$
vaddh	vaddhe (7), to pour from one vessel into another $\sqrt{\text{vaddh}} + e = \text{vaddhe}$
vid	vida (1), to know $\sqrt{\text{vid}} + a = \text{vida}$ ,
vid	viḥja (3), to be, have $\sqrt{\text{vid}} + ya = \text{vidya} = \text{viḥja}$ .
vid	vind (2), to find, get, enjoy $\sqrt{\text{vid}} + m + a = \text{vinda}$ .
vid	vede, vedaya (7), to feel, speak $\sqrt{\text{vid}} + e = \text{vede or vedaya}$ .

## CONJUGATION OF THE PRESENT SYSTEM

*First Conjugation*

381 The bases of the verbs having been formed according to the rules given in the preceding paragraphs there only remains to add to them the appropriate Personal Endings. We now give the Personal Endings for the tense of the Present System which is by far the most important omitting the Present Participle which will be treated in a special chapter

*Present Indicative*

<i>Pers Active Voice</i>		<i>Pers Reflective Voice</i>	
Sing	Plur	Sing	Plur
1 mi	mā	e	mhe
2 si	tha	se	vhe
3 ti	nti	te	nte re

*Imperfect*

1	ā ahi	amha	im	māse
2	o	ithā	se	vham
3	n	u	ttha	tthum

*Imperative*

1	mī	ma	e	amase
2	hi	thā	ssu	vho
3	tu	ntu	tath	ntāhi

*Optative*

1	eyyami	eyyamā	eyyāhi	eyyamhe
2	eyyāsi	eyyāthā	etho	eyyāvho
3	eyya	eyyānti	etha	eram

*Remarks* (a) In the *singular* Optative Active Voice, *e* may be substituted for *eyyāmi*, *eyyāsi* and *eyya*.

(b) The vowel of the base is dropped before a Personal Ending beginning with a vowel

(c) Before *mi* and *ma* of the Present Indicative, the *a* of the base is lengthened

(d) In the 2nd person singular Active of the Imperative, *hi* may be dropped and the base or stem alone used. Note that before *hi* the *a* of the base is lengthened

382 As has been said above (370), the First Conjugation has four divisions. The roots ending in a consonant and adding *a* to form the base, are extremely numerous

383 The following is the paradigm of √**pac**, to cook

*Present Indicative*

I cook, etc

<i>Active</i>		<i>Reflective.</i>	
<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1 <i>pacāmi</i>	<i>pacāma</i>	<i>pace</i>	<i>pacāmhe</i>
2 <i>pacasi</i>	<i>pacatha</i>	<i>pacase</i>	<i>pacavhe</i>
3 <i>pacati</i>	<i>pacanti</i>	<i>pacate</i>	<i>pacante</i> <i>pacare</i>

*Imperfect.*

I cooked, etc.

1	<i>apaca</i> <i>apacam</i>	<i>apacamhā</i>	<i>apacim</i>	<i>apacāmhase</i> <i>apacamhase</i>
2	<i>apaco</i>	<i>apacattha</i>	<i>apacase</i>	<i>apacavharā</i>
3	<i>apaca</i>	<i>apacu</i>	<i>apacattha</i>	<i>apacatthum</i>

*Imperative*

I let me cool etc

*Active**Reflexive**Sing**Plur**Sing**Plur*

1	pacānu	pacānu	pacē	pacānu ē
2	pacāhi pacā	pacāthi	pacāsu	pacāho
3	pacātu	pacāntu	pacātuh	pacāntah

*Optative*

I may should can could—cool etc

1	pacevānu pace	pacevānu	pacevānu	pacevānu ē
2	pacevāsi pace	pacevāthi	pacetho	pacevāho
3	pacevān pace	pacevāntu	paceth	pacevānt

*Remarks* (a) The Augment *a* of the Imperfect may be omitted so that we also have the forms *pacā* *pacāhi* *pacō* etc

(b) The final vowel of the 2d person singular active may also be long *ipicā* *ipacū*

384 The above Personal Endings of the Special Tenses are affixed to the Special Base of the seven Conjugations after the model of *āpac*

385 Roots of the 1st Conjugation in *i* *ī* and *u* *ū* require no explanations. The base being obtained 371 3) the above Endings are merely added to it

*ābhū* to be base *bhāva* *āni* to lead base *naya*



*Present.*

## ACTIVE

	<i>Sing.</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1	bhavāmi	bhavāma	nayāmi	nayāma
2	bhavasī	bhavatha	nayasī	nayatha
3	bhavatī	bhavanti	nayatī	nayanti

## REFLECTIVE.

1.	bhave	bhavāmhe	naye	nayāmhe
2	bhavase	bhavavhe	nayase	nayavhe
3.	bhavate	bhavante	nayate	nayante

*Imperfect*

## ACTIVE.

1	abhava abhavam	abhavamhā	anaya anayam	anayamhā
2.	abhavo	abhavattha	anayo	anayattha
3	abhava	abhavu	anaya	anayu

## REFLECTIVE

1	abhavim	abhavāmhase	anayim	anayāmhase
2	abhavase	abhavavham	anayase	anayavham
3.	abhavattha	abhavatthum	anayattha	anayatthum

*Imperative*

## ACTIVE

1	bhavāmi	bhavāma	nayāmi	nayāma
2	bhavāhi	bhavatha	nayāhi	nayatha
	bhava		naya	
3	bhavatu	bhavantu	nayatu	nayantu

## REFLECTIVE.

1	bhave	bhavāmase	naye	nayāmase
2.	bhavassu	bhavavho	nayassu	nayavho
3	bhavatam	bhavantam	nayatam	nayantam

## Optative

## ACTIVE

	Sing	Plur	Sing	Plur
1	bhaveyyami bhaye	bhaveyyama	nayeeyami naye	nayeeyama
2	bhaveyyasi bhaye	bhaveyyatha	nayeeyasi naye	nayeeyātha
3	bhaveyya bhaye	bhaveyyuthi	nayeeyā naye	nayeeyūthi

## INFLECTIVE

1	bhaveyyamhi	bhaveyyamhe	nayeeyamhi	nayeeyamhe
2	bhavetho	bhaveyyavho	nayetho	nayeeyavho
3	bhavetha	bhaveeramhi	nayethi	naveeramhi

386 The roots of the first conjugation which take the Personal Endings directly (371 -) are not numerous

387 It must be here noted that in Pālī all the roots are not conjugated in the Active and the Inflective Voices for all the tenses. Especially so is the case with the roots that take the Personal Endings directly

## EXAMPLES

√yā to go    √vā to blow    √bhā to shine

	Sing	Plur	Sing	Plur	Sing	Plur
1	yami	yama	vāmi	vāma	bhāmi	bhama
2	yāsi	yatha	vāsi	vātha	bhāsi	bhātha
3	yāti	yanti	vāti	vanti	bhāti	bhanti

Remarks Before *nti*, 3rd Plural *ā* of the root is shortened

388 In the Optative a *y* is inserted before the Personal Endings

yāyeyyāmi vāyeyya vāyeyya vāye etc etc

389 Some roots of this class are gunated (110) generally in the Reflective and 3rd Plural Present Active. √**brū** to speak

Active		Reflective	
Sing	Plur	Sing	Plur
1 brūmi	brūma	brave	brūmhe
2. brūsi	brūtha	brūse	brūvhe
3 brūti	bravanti	brute	bravante

*Remarks* In the Plural 1st and 2nd Persons Reflective, the *u* is sometimes found shortened

390. Other roots of this conjugation are .

√**han**, to strike, kill, 3rd singular = hanti, but 3rd plural = hananti

In the Aorist we have ahanī, hanti, etc

√**i** to go, strengthened to *e*, the weak base *ya* is also used (cf. 1st Conjugation, 3rd division, such roots as *nī* strong base *ne* and weak base *naya* Similarly *ji* strong base *je* and weak base *jaya*) We therefore obtain

1	emi	ema
2	esi	etha
3	eti	enti and yanti

√**thā**, to stand, thāti, thāsi, etc

√**pā**, to guard, protect, pāti, pāsi, etc

*Remarks* (a) Roots of this class may, like others belonging to different Conjugations, be compounded with Verbal Prefixes

#### EXAMPLES.

√**khyā**, to tell + *ā* = ākhyā + *ti* = ākhyāti, √**thā** + *ni* = nitthā + *ti* = nitthāti, to be finished √**han** + *ni* = nihant + *ti* = nihanti, to strike down

√**i** + *upā* = upe (21) + *ti* = upeti, to approach.

(b) the *ā* of *√thā* is shortened to *a* when the root is reduplicated (1st Conjugation 4th Division)

(c) *thā* in composition with Verbal Prefixes, often assumes the Special base *thaha*

## EXAMPLES

*√thā + sadī = santhāti or santhahati or santiṭṭhati*  
(See *Niggahita Sandhi*) to stand

*√thā + pati = patiṭṭhati or patiṭṭhahati* to stand fast firmly

*√thā + ud = uṭṭhati or uṭṭhahati* to stand up

391 Similarly *√dha* which at first sight would appear to belong to the 1st Conjugation 2nd Division deaspirates itself into *daha* and migrates into the *√pac* class (370 1). Moreover it is used only with Verbal Prefixes. This root also belongs to the reduplicating class (372) and consequently has also the base *dadha*. A base *dhe* of the same root is extensively used

## EXAMPLES

*√dha* to carry bear hold + *ni* = *nīdahati or nīdadhāti or nīdheti* to put down hold aside (= lay aside)

*√dha + abhi = abhīdahati or abhīdadhāti or abhīdheti* to declare point out

392 Some roots belonging to the Reduplicating Class (371 4th Division) also take the Personal Endings directly in the Present Tense and the Imperative \*

\*Throughout this chapter many Pālī Grammars have been consulted such as *Saddanīti Nīrutid pāṇi* *Gaḥapāṇi*, *Akhyātapadamāla* etc.

393 By false analogy, some roots in 1 (371, 3rd Division) seem to belong to the class of roots which take the endings directly, but, in reality, these roots belong not to the 2nd Division, but to the 3rd Division, the endings being added, not after the root, but after the strengthened (Chapter IV, p 33) base, *i* or *ī* having first been changed to *e* under influence of *a* (21, 1) Those bases are conjugated exactly like *√cur* base core, paradigm of which is given lower down The Reflective Voice of such roots is formed from the base in *aya*

## EXAMPLES

*√nī*, base *ne* or *naya*

*Present*

<i>Active</i>		<i>Reflective</i>	
<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur.</i>
1. <i>nemi</i>	<i>nema</i>	<i>naye</i>	<i>nayāmhe</i>
2. <i>nesi</i>	<i>netha</i>	<i>nayase</i>	<i>nayaṁhe</i>
3. <i>neti</i>	<i>nenti</i>	<i>nayate</i>	<i>nayante</i>

*Imperative*

<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1. <i>nemi</i>	<i>nema</i>	<i>naye</i>	<i>nayāmase</i>
2. <i>nehi</i>	<i>netha</i>	<i>nayassu</i>	<i>nayavho</i>
3. <i>netu</i>	<i>nentu</i>	<i>nayataṁ</i>	<i>nayantaṁ</i>

*Remark.* The Optative may also be formed on the base in *ne*, as

*Optative*

<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur.</i>
1. <i>neyyāmi</i>	<i>neyyāma</i>	<i>neyyam</i>	<i>neyyāmhe</i>
2. <i>neyyāsi</i>	<i>neyyātha</i>	<i>netho</i>	<i>neyyavho</i>
3. <i>neyya</i>	<i>neyyum</i>	<i>nayetha</i>	<i>nayeram</i>

394 Other roots are

√si to lie down base se or saya

√ji to conquer base je or jaya

√di, to set a net base de (in oḍḍeti)

*Remark* The most important root of the Root-Class is √as to be which is rather *defective* it will be given in a special chapter (*See* Defective Verbs)

### REDUPLICATING CLASS

395 The verbs of this class are characterised by taking a *reduplicating syllable* the rules have been given above (372) The conjugation presents no difficulty 1 for instance √dā to give

#### ACTIVE

##### Present

	Sing	Plur		Sing	Plur
1	dadāmi	dadāma		adadaṛ	adadamhā
2	dadasi	dadātha		adado	adadattha
3	dadāti	dadanti		adada	adadu

#### ACTIVE

##### Optative

	Sing	Plur
1	dadevyaṃ	dadeyvama
2	dadevyāsi	dadevyātha
3	dadeyya dade	dadeyyuthi

#### ACTIVE

##### Imperative

	Sing	Plur
1	dadāmi	dadāma
2	dadahi dāda	dadatha
3	dadātu	dadantu

396 Some tenses of this verb are formed directly from the base, they will be given in their proper place.

*Remarks.* (a) Of *√dā*, we also find the bases *daja* and *de*, formed by false analogy *dajjānu*, *dajjasī*, *dajjati*, *dajjāma*, *dajjatha*, *dajjañti*, etc., *demi*, *desi*, *deti*, *dema*, *delha*, *denti*, etc

(b) There is an anomalous form of the singular Present very probably formed on the analogy of the plural *dammu*, *dasī*, *dati*

(c) The Reflective forms do not exist for most of the tenses, only a very few are met with the first singular and the first plural *dade*, *dadāma*

(d) In the root *√tha* the final *ā* of a base is preserved long only in the first singular and plural Present

<i>Sing</i>	<i>Plur</i>
<i>titthāmi</i>	<i>titthāma</i>
<i>titthasī</i>	<i>titthatha</i> , <i>thātha</i>
<i>titthati</i>	<i>titthanti</i>

It will be remarked that *thātha*, 2nd person plural, is formed directly from the root

### **The 2nd, 3rd, 4th, 5th, 6th and 7th conjugations.**

397. The conjugation of the 2nd, 3rd, 4th, 5th, 6th and 7th Classes does not present any difficulty, the Personal Endings are added as has already been shewn for the First Conjugation

#### *Second Conjugation*

398 *√chid*, base **chinda** (373), to cut.

*Present (Active)*

<i>Singular</i>	chindamī	chindasī	chindatī
<i>Plural</i>	chindāma	chindathā	chindanti

*Present (Reflective)*

<i>Singular</i>	chinde	chindase	chindate
<i>Plural</i>	chindamhe	chindashe	chindante

399 The other Tenses are formed regularly as  
*chindeyyāmi chindeyyāsī chindeyya* or *chinde*  
*chindeyyāma chindeyyatha chindeyyum*

And so on for the other Tenses

*Remark* The root **rudh** to obstruct has five bases  
*rundhati rundhātī rundhātī, rundhātī and rundhātī*

*Third Conjugation*

400 √**div** base **dibba** (७७) to play

*Present (Active)*

<i>Singular</i>	dibbamī	dibbasī	dibbatī
<i>Plural</i>	dibbāma	dibbathā	dibbanti

*Present (Reflective)*

<i>Singular</i>	dibbe	dibbase	dibbate
<i>Plural</i>	dibbamhe	dibbashe	dibbante

The other Tenses are formed regularly as Imperfect *adibba, adibbo adibbā adibbamhā adibbattha adibbu* Optative *dibbe dibbeyya dibbeyyāmi dibbeyyāsī* etc

*Fourth Conjugation*

401 √**su** base **sunā** (७७6) or **suno** to hear



*Present (Active).*

<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
1. sunāmi	sunāma	or	sunomi	sunoma
2. sunāsi	sunātha	or	sunosi	sunotha
3. sunāti	sunanti	or	sunoti	sunonti, sunvanti

*Remarks.* (a) The other Tenses are formed on the base sunā, final ā being dropped before initial *i* and *e*, as *suneyyāmi*, *suneyyāsi*, etc., *sunissāmi*, *sunissāma*, *sunissasi*, etc.

(b) √**sak**, to be able, belongs to this conjugation, but has developed several bases, **sakkunāti**, with the **k** doubled, **sakkoti**, by assimilation (57) = sak + no-sakno = sakko + ti = sakkoti. Similarly, there is a form **sakkāti**, obtained by the same process, sak + nā = saknā, sakkā + ti = sakkāti and still another form occurs, with short *a* **sakkati**.

(c) √**āp**, to attain, with prefix *pa* (*pa* + *āp* = *pāp*), shows three forms - **pappoti**, **pāpunāti**, **pāpunoti**; √**gah**, to take, seize, has for base **ganhā**, with metathesis (III, p. 35) **ganhāmi**, **ganhāsi**, etc.

(d) We have already said that the **n** is very often *de-lingualised* (376, d). That is to say, many of the roots belonging to the 4th Conjugation form their bases according to the 9th Conjugation of Sanskrit verbs, by adding *nā* to the root. For instance, from √**ci**, to collect, to heap, we have - **cināti**, to gather, **ocināti**, **ocinati**, to pick up, to gather. *Remark that the base may be with short a as well as with long ā and that this is the case with many of the roots of this Conjugation of* **sañcinati**, **sañcinoti**, **sañcināti**, to accumulate.

(c) From *dhū* we have a verb *abhi-sambhūnati* and *abhi-sambhūnoti*, to obtain. The root of this verb is said by some grammarians to be *√nīti* *dhī* but this is most improbable. Some Native grammarians give a root *sambhu* found only in the *Dharmapada* not perceiving it is merely a compound of prefix *sam* + *dhū*.

### Fifth Conjugation

402 *dhū* to shake base *dhuna* (3, )

Active

Passive

Sing

Plur

Sing

Plur

1	<i>dhunāmi</i>	<i>dhunāma</i>	<i>dhūne</i>	<i>dhunāmahe</i>
2	<i>dhunasi</i>	<i>dhunatha</i>	<i>dhūsyāsi</i>	<i>dhunāsyāhe</i>
3	<i>dhunati</i>	<i>dhunanti</i>	<i>dhūyati</i>	<i>dhunanti</i> <i>dhūyate</i>

Remarks (a) Other verbs belonging to this class are *√jñā* to know base *jāna* *√āsa* to eat base *āsa* *√man* to think base *manā*.

(b) The student will have remarked that the 4th and 5th Conjugations very often interchange their bases. This is owing to the false analogy of Sanskrit Roots.

Up to date I did not know that Pāli would have to be taught in the B.A. classes but the news has been just received that it is to be taught and that, moreover the students in the B.A. will be required to study, to a certain extent Sanskrit

*Sixth Conjugation*403 √**kar**, to make, to do, base **karo** (378)*Present*

	<i>Sing</i>	<i>Plur</i>
1	karomi	karoma
2	karosi	karotha
3	karoti	karonti

*Remarks* (a) There are several bases of the root **kar**, as **karo**, **kara**, **kubb**, the conjugation of this verb, as already said (378, a) will be given in full in the Chapter on Defective Verbs

√**tan** to stretch, base **tano** (strong), weak base = **tanu**.

*Present*

	<i>Active.</i>		<i>Reflective</i>	
	<i>Sing</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1	tanomi	tanoma	tanve (27)	tanumhe
2	tanosi	tanotha	tanuse	tanuvhe
3	tanoti	tanonti	tanute	tanvante (27)

grammar, thus making its elementary teaching necessary in the F A The news is welcome indeed for, as scholars well know, a certain amount of Sanskrit is indispensable to a better understanding of Pāli The difficulty alluded to on page 22 of the present book, that "the difficulty thus experienced arises from their ignorance of Sanskrit, without a—at least slight—knowledge of which the study of Pāli becomes sensibly more difficult," has now been removed To meet the new curriculum, a short treatise on Comparative Phonology and Morphology will be prepared as a companion to this grammar, which, we hope, will lighten the tasks of the young student.

(b) The root belonging to this Class are very few

### *Seventh Conjugation*

464 The roots of the 7th Conjugation as has been remarked above (379) have two bases one in *c* and one in *aya*, which are conjugated exactly like the roots of the 1st Conjugation 3rd Class (See 393)

### *Irregular Bases*

Some roots form their Special bases according to none of the above given rules and they are in consequence called *Irregular*. The principal are here given

√gam to go	Special base gaccha
√vam to restrain	Special base vaccha
√guh, to hide	Special base guhe
√dhu to hold	Special base dalia dhe (391)
√da to give	Special base dajja
√jū jan to be born	Special base jaya
√pa to drink	Special base piva
√dams to bite	Special base dasa
√dhmā to blow	Special base dhanna
√vyadh (=vadhi)	Special base vadha
√sad to sit	Special base sidda
√sthū to stand	Special base tisthā
√is to wish	Special base iccha
√vad, to speak, any	Special base vajja vaje vada, vade
√mar to die	Special base miya, miyva mara

√gah, to take, seize	Special base gheppa~
√gam, to go	Special base ghamma, gaggha*
√ju, to grow old, decay	Special base jiya, jīya
√dis, das, to see	Special base dakkha daccha*

### THE AORIST

405 The Aorist is the only true past tense in Pali. The Personal Endings of the Imperfect and those of the Aorist have become hopelessly mixed up and the Native grammarians are at a loss to differentiate between the Imperfect and the Aorist, but the Aorist has generally superseded the Imperfect. There are many anomalies which the student cannot possibly understand without a slight knowledge of Sanskrit grammar, he need not, however, be detained by these considerations just now. The usual Endings of the Imperfect have already been given (381); much will be achieved if he, for the present, devotes his attention to the following paragraphs.

As study of the Chapter on "Comparative Phonology and Morphology" will make clear to him these apparent anomalies.

406 The Aorist is supposed to be formed from the root but, as a matter of fact, it is formed indifferently either from the root or from the base.

\*These forms are given by the Saddanīti and the Akhyatapad-amālā. They are regularly conjugated like *gaccha ghammāmi, ghammasi, ghammati, etc., gagghāmi, gagghasi, gagghati, etc. ghāme, ghāmeyya, gagge, gaggeyya, etc.* The bases *dakkha, daccha* from √*das, dis* are formed on the false analogy of the Future base, which we shall see when treating of the Future.

Most of the changes noticed above correspond to similar changes which occur in the 1st, 4th and 6th Conjugations of Sanskrit Verbs.

407 The desinences of the Aorist are

<i>Active</i>				<i>Reflective</i>	
<i>Sing</i>		<i>Plur</i>		<i>Sing</i>	<i>Plur</i>
1	am m am	imha imha		a	imhe
	a a				
2	i o a	ittha		ise	imhadī
3	ā i i	urī imsu u		a a	tthum attum

*Remarks* (a) The student will remark on comparing the above Endings with those of the Imperfect, that it is difficult to make out the Imperfect from the Aorist (the blending of Imperfect and Aorist is well known to students of Comparative Philology) the only criterion is that the Imperfect is generally formed on the Special Base and the Aorist on the root. But even this is not an absolute criterion and the fact remains that these two tenses can scarcely be differentiated.

(b) Of the above Endings however the most commonly used and most distinctively Aoristic are

<i>Sing</i>	<i>Plur</i>
1 m	imha imhā
2 i	ittha
3 i	imsu (isum)

(c) The nasal of *am* is often omitted and *a* alone remains

(d) The Aorist of the great majority of verbs is formed with the desinences given in (b)

408 The Aorist may be divided into three types

- (i) Radical Aorist
- (ii) Stem or Base Aorist
- (iii) Sigmatic Aorist

*Remarks* (a) As its name indicates, the Radical Aorist is formed directly from the root

(b) The Stem Aorist is formed on the Special Base

(c) The Sigmatic Aorist is distinguished by an *s* that comes between the root and the personal endings given in (407), (b)

### (1) THE RADICAL AORIST

409 This Aorist is not very common. We will give a few examples. Let it be first remarked that the Aorist may also take the augment *a* before it, as does the Imperfect

410. from  $\sqrt{\text{gam}}$ , and  $\sqrt{\text{gā}}$  and  $\text{gū}$  (*subsidiary forms of  $\sqrt{\text{gam}}$ ,*) to go, we have

(a) <i>Sing.</i>	<i>Plur.</i>
1 agam, agamā agamim	agumha
2 agā, agamā	aguttha
3 agā, agami	agum agamimsu

(b)  $\sqrt{\text{as}}$ , to be (with augment *a*)

<i>Sing.</i>	<i>Plur.</i>
1 asim	āsīmha
2 āsi	āsīttha
3 āsi	āsum, āsimsu

411.  $\sqrt{\text{Thā}}$

<i>Sing.</i>	<i>Plur.</i>
1. attham	atthamha
2. attho	atthattha
3 attha	atthamsu atthum

*Remarks* For the doubling of initial *h* see 33

412 From *akar* we find *akam* (1st singular) no doubt formed on the analogy of

*akā* (1st 2nd and 3rd singular) *akā* being itself from the Vedic form *akar*, the loss of the *r* is compensated by the lengthening of the final *a*

In the 1st singular we also have *akaram*, *akamim*  
In the plural

2 *akattā*                      3 *akaruṃ* *akaru* *akamimsu*

413 *ahū* (a form of *ah* *bhu*) to be

3rd singular *ahu* *ahu* and before a vowel  
*ahud*

1st plural *ahumhā* 3rd plural *ahurū*

414 *adā*

1st singular *adā* which is also 2nd and 3rd  
singular in the plural we find 3rd *adum* *adamisu*  
*adasuṃ*

415 The augment *a* is not inseparable from the Aorist so that we meet with such forms as *gā* = *agā* etc.

## (II) STEM AORIST

416 As has already been said this Aorist is formed on the stem or base not on the root The augment may or may not be retained

*apā* base *pivā* to drink

Sing	Plur
1 <i>pivāṃ</i>	<i>pivimha</i>
2 <i>pivāsi</i>	<i>pivissā</i>
3 <i>pivāti</i>	<i>pivissu</i>



## For the Reflective

1	pive	pivimhe
2	pivise	pivivham
3	piva, pivā	pivu, pivum pivimsu, pivisum

417 The great bulk of Primitive Verbs (369) form their Aorist according to the above (*piva*) it is therefore extremely common, both with and without the augment, let it be stated once for all that this augment is of much more frequent occurrence in prose than in poetry, in the latter its retention or its rejection is regulated by metrical exigencies. We will give a few more examples

√ **bhuj** to eat, base *bhuñja*, √ **gam**, to go, base *gaccha*

	<i>Sing</i>	<i>Plur</i>		<i>Sing</i>	<i>Plur</i>
1	bhunjim	bhuñjimha buñjimhā		gacchim	gacchimha gacchimhā
	bhuñji	bhuñjittha		gacchi	gacchittha
3	bhuñji	bhuñjimsu		gacchi gañchi	gacchimsu

## (III) SIGMATIC AORIST

418 Sigmatic Aorist is formed by inserting an *s* between the radical vowel or the vowel of the base and the personal endings given above (407, *b*)

419 So that we obtain the following desinences

	<i>Sing</i>	<i>Plur</i>
1.	siñ (=s + im)	simha (=s + imha)
2	si (=s + i)	sittha (=s + ittha)
3	si (=s + i)	sum (=s + um)

420 As will be readily understood this formation of the Aorist is used with roots ending in vowels and the *s* is inserted to join the endings to the root or to the base. It will be seen lower down however that they are added also to some roots ending in a consonant when the *s* becomes assimilated to that consonant.

421 The sigmatic desinences are used mostly with the *D r i a t i* Verbs principally the Causative Verbs (See *Derivative Conjugation*) which end in the vowel *e*. The verbs of the 7th Conjugation which also end in *e*, form their Aorist in the same way.

## EXAMPLES

(Causative Verbs)

422 **√hā** to abandon Causative base **hāpe**

**√tas** to tremble Causative base **tase**

	<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1	hāpe m	hāpesimha	tasesim	tasesimha
2	hāpesi	hāpesittha	tasesi	tasesittha
3	hāpesi	hāpesum	tasesi	tasesum

*Remarks.* In the 3rd plural the form in *imsu* is also frequent hāpesimsu tasesimsu

(Verbs of the 7th Conjugation)

423 **√cur** to steal base **core** **√kath** to tell base **kathe**

	<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1	coresim	coresimha	kathesim	kathesimha
2	coresi	coresittha	kathesi	katesittha
3	coresi	coresum	kathesi	kathesum
		coresimsu		kathesimsu

*Remarks* (a) To the base in *aya* endings given in (407, b) may be added directly without the insertion of sigmatic *s*, so that we have also -

	<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1	corayim	corayimha	kathayim	kathayimha
2	corayi	corayittha	kathayi	kathayittha
3	corayi	corayum corayimsu	kathayi	kathayum kāthayimsu

(b) This holds good for the Causative Verbs, which have also a base in *aya*

424 The Sigmatic Aorist desinences are placed after some roots which do not belong to the 7th Conjugation or to the Derivative Verbs

(i) After roots ending in a vowel, with or without the augment *a*

(ii) After some roots ending in a consonant, in which case the usual rules of assimilation (85) are strictly applied

#### EXAMPLES OF (i)

√**dā**, to give    adāsim, adāsi, adāsimhā, etc

√**tha**, to stand    atthāsim, atthāsimha, etc

√**hā**, to abandon    ahasim, ahāsi, ahāsimha, etc.

√**su** to heal, assosim, assosi, assosimha, etc

√**yā**, to go    yāsim, yāsi, yāsimha, etc

*Remarks* From an illusory √**kā** (= *kar*, to do), we find *akāsim*, *akāsi*, *akāsimha*, etc

From √**ñā**, to know    aññāsim, aññāsi, aññāsimha, etc

## EXAMPLES OF (ii)

425 At a first reading the student had perhaps better leave unnoticed the few references to Sanskrit Grammar which will be found in the next few paragraphs. Let him merely assume the forms as they are given the more advanced student ought of course to read them with attention. The chapter on Comparative Phonology will greatly help him in understanding the various changes in the root which we will now bring to his notice.

426 The *s* (initial) of Sigmatic derivatives as above given (419) assimilates itself to the last consonant of the root according to the usual rules of assimilation.

(a) From *adda* = Sanskrit *adā* we find *addakkhī* = Sanskrit *adākh* & is

The following forms are also found *addakkhī* *adakkhī* *ḍakkhī*

(b) From *sak* to be able = Sanskrit *śak* we have *sakkhī* *asakkhī* Sanskrit = *śak* & is

(c) *akus* to revile = Sanskrit *akūṣ* gives *akkocchī* but *akkosā* without the Sigmatic *s* is also met with

(d) *bhañ* to break gives *bhañkhī*

Remark The above examples will I think be sufficient to make the student understand the nature of changes which occur in the formation of the Sigmatic Aorist when the roots end in a consonant the consonant is generally *s* (= Sanskrit *ś*) and sometimes *ḍ*. In Sanskrit final *ś* (= Pāli *s*) is regularly changed to *k* before the initial *s* of verbal endings thus giving the group *kṣa* which in Pāli becomes *khī*. Again by

another rule of Sanskrit phonetics, final *y* becomes *g*, and as no word can end in a mute sonant, this *g* is changed to its corresponding suid, that is, to *k*.

This class of the Sigmatic Aorist, however, is not numerous

### SYSTEM OF THE PERFECT

427 As has been seen, the Perfect System consists of the Perfect tense and the Perfect Participle. The participle will be treated of in the chapter on Participles.

428 The Perfect is characterized by the *reduplication* of the root. The rules have already been given (372) and should now be read over carefully.

429 The endings are

<i>Perfect</i>			
<i>Active</i>		<i>Reflective</i>	
<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1 a	mha	i	mhe
2 e	ttha	ttho	vho
3 a	u	ttha	re

*Remarks* (a) Roots ending in a consonant insert an *i* before the above endings *beginning with a consonant*.

(b) The Perfect is of very rare occurrence.

430 √**pac**, Perfect base papac √**bhū**, Perfect base babhūv

<i>Active</i>		<i>Active</i>	
<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1 papaca	papacimha	babhūva	babhūvimha
2 papace	papacittha	babhūve	babhūvittha
3 papaca	papacu	babhūva	babhūvu

<i>Reflective</i>		<i>Reflective</i>	
<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1 papaci	papacimhe	babbhuv	babbhuvimhe
2 papacit tho	papacivho	babbhuvit tho	babbhuvivho
3 papacit tha	papacire	babbhuvit tha	babbhuvire

## THE FUTURE SYSTEM

431 This system includes the Future the Conditional and the Future Participle. The Participle will be considered in a special chapter.

432 The Future System has for special characteristic the sign *ssa* inserted between the root and the personal endings.

*Remarks* (a) The Future System is frequently formed on the Present base.

(b) The vowel *i* is often inserted between the *ssa* and the root or base in this case the final vowel of the root or base is dropped.

(c) When the *ssa* is added directly to a root ending consonant the same changes which occur in the *1st* occur also in the Future System through the assimilation of the initial *s* of *ssa*.

433 The Personal Endings for the Future are

<i>Active</i>		<i>Reflective</i>	
<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1 mi	ma	m	mhe
2 si	tha	se	vhe
3 ti	nti	te	nte re

*Remarks* (a) It will be seen that in the Active the endings are the same as those of the Present Indicative (381).

(b) Before *mi*, *ma* and *mhe* the *a* of *ssa* is lengthened.

### EXAMPLES

434 (i) without connecting vowel *i*

(a) √*g*, to go, special base *e* (390), future base *essa*.

	<i>Active</i>		<i>Reflective.</i>	
	<i>Sing</i>	<i>Plural</i>	<i>Sing</i>	<i>Plur</i>
1	essāmi	essāma	essam	essāmhe
2	essasi	essatha	essase	essavhe
3	essati	essanti	essate	essante

√*nī* to lead, special base *ne* (371, 3) future base : *nessa*

Singular *nessāmi*, *nessasi*, *nessati*, Plural *nessāma*, *nessatha*, *nessanti*, etc

(b) √*thā*, to stand, Singular *thassāmi*, *thassasi*, *thassati*, Plural *thassāma*, *thassatha*, *thassanti*, etc

*Remarks* In the above *ssa* is added directly to the root, for the shortening of radical *a* see (34) Again :

√*dā*, to give, Singular *dassāmi*, *dassasi* *dassati*, Plural *dassāma*, *dassatha*, *dassanti*

(ii) with connecting vowel *i*

(c) √*bhū*, to be, special base *bhava*, future base : *bhavissa*

	Active		Reflective	
	Sing	Plur	Sing	Plur
1	bhavissami	bhavissama	bhavissanti	bhavissāmie
2	bhavissasi	bhavissatha	bhavissase	bhavissavhe
3	bhavissati	bhavissanti	bhavissate	bhavissante

(1r) with assimilation of **ssa**

(d) √**bhu** to eat gives bhokkha as future base (=Sanskrit √bhuj=bhok+syā=bhokṣya) and we have bhokkhati, bhokkhathe bhokkham etc

√**chi**d to cut gives checcha (Sanskrit √chid=chet+syā=chetsya) then checchāmi checchasi checchati etc

√**di**s to see gives a future dakkha (=Sanskrit √dṛṣ=drah+syā=draṣya) from this we find dakkhati but more frequently dakkhiti. Similarly from root √saḥ to be able is obtained sakkhiti

435 A double future is also found formed from bases like bhokkha dhakka which as has been just now explained are already future by adding to them ssa with the connection vowel—i

#### EXAMPLES

√**sak** future base sakka sakkhissami, sakkhissasi sakkhissati, sakkhissāma etc

436 From hoti the contracted form of bhavati to be, we find the following numerous forms for the future

#### Singular

- 1 hemi behami hohāmi hessami hehissāmi  
hohissāmi *I shall be*
- 2 hesi behisi hohisi hessasi hehissasi hohissasi, *Thou wilt be*
- 3 heti behiti, hohiti hessati, hehissati hohissati *He will be*



*Plural*

- 1 hema, hehāma, hohāma, hessāma, hehissāma, hohissāma, *We shall be*  
 2 hehta, hehitha, hohitha, hessatha, hehissatha, hohissatha, *You will be*  
 3 henti, hehinti, hohinti, hessantha, hehissanti, hohissanti, *They will be*  
 √ **kar**, to do, gives

*Sing**Plur*

- |                                |                                |
|--------------------------------|--------------------------------|
| 1. kāhāmi, I shall do          | kāhāma, we shall do            |
| 2 kāhasi, kāhisi, thou wilt do | kāhatha, you will do           |
| 3 kāhati, kāhiti, he will do   | kāhanti, kāhinti, they will do |

## THE CONDITIONAL

437. The Condition takes the augment *a* before the root.

438. The personal endings are as follows

<i>Active</i>		<i>Reflective</i>	
<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur.</i>
1 ssa	ssamhā	ssam	ssāmhase.
2 sse, ssa, ssasi	ssatha	ssase,	ssavne.
3 ssā, ssa, ssati	ssamsu	ssatha	ssimsu.

*Remarks.* The above endings are generally joined to the root or the base by means of the connecting vowel *i*.

√**pac** to cook

*Active*

*Reflective*

*Sing*

*I plur*

*Sing*

*Plur*

- 1 √pacissath apacissathu √pacissathu apacissathuase
- 2 pacisse apacissathu apacissathu apacissathu  
apacissa  
pacissi
- 3 pacisse apacissathu apacissathu apacissathu  
apacissa  
apacissathu

*Remarks* (a) The Conditional may be translated by 'If I could cook' 'If I should cook' etc

(b) The conditional is not very frequently used

## THE PARTICIPLES

(a) *Present Participle*

*Active*

439 All participles are of the nature of verbal adjectives and must agree with their nouns in number, gender and case

440 The terminations of the *present participle active* are **nta, am, or m**, nta and m are added to the base am is added to the root

## EXAMPLES

Root	Base	Pres	Part	1st (base)
√pac to cook	pacn	pacim	pacanta	cooking
√kar to do,	kara	karath	karanta	doing
√chid to cut	chinda	chindath	chindanta	cutting
√bhan to say	bhann	bhanath	bhananta	saying
√bhū to be,	bhava	bhavath	bhavanta	being
√pa, to drink	piva,	plvath	pivanta	drinking

141 Verbal bases ending in *e* (1st Conj. 3rd Division, 7th Conj. and causal bases\*) which have also another base in *aya*, take only the termination **nta** after the base in *e*, and both **nta** and **m̐** after the base in **aya**

## EXAMPLES.

## (1st and 7th Conjugations)

Root.	Base	Pres	Par	Act (base)
√cur, to steal	core, coraya	corenta,	corayam,	corayanta
√kath, to tell	kathe, kath-aya	kathenta,	kathayam,	kathayanta
√nī, to lead,	ne, naya	nenta,	nayam,	nayanta
√ji, to conquer	je, jaya	jenta,	jayam,	jayantaa

## (Causative)

Root.	Caus Base	Pres Part,	Act Base
dhar, to hold	dhāre, dhāraya	dhārenta,	dhārayam,
		dhārayanta	
	dhārāpe, dhārāpaya,	dhārāpenta,	dhārāpayam,
		dhārāpayanta	
mar, to die,	māre, māraya.	mārenta,	mārayam,
		mārayanta	
	mārāpe, mārāpaya,	mārāpenta,	mārāpayam.
		mārāpayanta	
chid, to cut,	chede, chedaya	chedenta,	chedayam,
		chedayanta	
	chedāpe, chedāpaya	chedāpenta,	chedāpayam,
		chedāpayanta	

\* See Derivation or Secondary Conjugation

442 Bases in *ṇā*, *no*, *uṇā*, *uno* (4th Conj) and *nā* (5th Conj) generally take the termination *nta*

## EXAMPLES

Root	Base	Pres Part Act (Base)
<i>su</i> to hear	<i>sunā, suno</i>	<i>suṇanta sunonta</i>
<i>kī</i> to buy,	<i>kinu</i>	<i>kinanta</i>

443 The stem or base of this Present Participle is in *at* or *ant* as

*Pres Part*

Root	Stem	Nom Sing Masc
√ <i>pac</i>	<i>pacat, pacant</i>	<i>pacam pacanto</i>
√ <i>car</i> ,	<i>carat, carant</i>	<i>caram caranto</i>
√ <i>bhan</i>	<i>bhaṇat bhanant</i>	<i>bhanam bhananto</i>

444 The Feminine is formed by adding *i* to the stems or bases in *at* and *nta*.

445 The Neuter is in *m* like the masculine

## EXAMPLES

Root	Stem	Masc	Fem	Neut
√ <i>pac</i>	<i>pacat</i> <i>pacant</i>	{ <i>pacam</i> <i>pacanto</i>	<i>pacatī</i> <i>pacantī</i>	<i>pacam</i> <i>pacantam</i>
√ <i>chid</i>	<i>chindat</i> <i>chindant</i>	{ <i>chindam</i> <i>chindanto</i>	<i>chindatī</i> <i>chindantī</i>	<i>chindam</i> <i>chindantam</i>

446 These participles are declined like *mahā* (226) in the Masculine, Feminine and Neuter

The Present Participle may often be translated by "when , while". etc

### *Reflective Participle*

117 The Reflective Participle is formed by the addition of **māna** to the base It is declined like *purīsa*, *kaññā*, and *rūṣam*

#### EXAMPLES

#### *Reflective Participle*

<i>Root</i>	<i>Masc</i>	<i>Fem</i>	<i>Neuter</i>
√pac	pacamāno	pacamānā	pacamānam
√car	caramāno	caramānā	caramānam
√dā	dadamāno	dadamānā	dadamānam
√su	sunamāno	sunamānā	sunamānam

118. Another Reflective Participle, much less frequent than the above, is formed by adding **āna** to the root It is declined like that in *māna*

#### EXAMPLES

#### *Reflective Participle*

<i>Root</i>	<i>Masc</i>	<i>Fem.</i>	<i>Neut</i>
√pac	pacāno	pacānā	pacānam
√car	carāno	carānā	carānam
√dā	dadāno	dadānā	dadānam

*Remark* As may be seen from the last example, *dadāna*, this participle may also be formed from the base

*The Future Participle*

449 The future participle is either active or reflective

(a) In the active it takes the endings of the present participle active *nta m* (or *am*) and is declined like *mahā*

(b) In the reflective the endings are *māna* and *āna* and it is declined like *purisa* *bañña* and *rupa*

(c) All these endings are added to the future base

## EXAMPLES

(i) *Future Participle Active*

Roots	Masc	Fem	Neut
√pac	pacissam	pacissatī	pacissam
	pacissanto	pacissanti	pacissantam
√car	carissam	carissatī	carissam
	carissanto	carissanti	carissantam
√su	suṇissam	suṇissatī	suṇissam
	suṇissanto	suṇissanti	suṇissantam

(ii) *Future Participle Reflective*

√pac	pacissamāno	pacissamanā	pacissamānam
	pacissāno	pacissānā	pacissānam
√car	carissamāno	carissamanā	carissamānam
	carissāno	carissānā	carissānam
√su	suṇissamāno	suṇissamana	suṇissamānam
	suṇissāno	suṇissānā	suṇissānam

### *The Passive Perfect Participle.*

450. This participle is very widely used. It is formed from the root by affixing to it the suffix **ta** or the suffix **na**.

*Remarks.* The suffix *ta* is by far the most commonly used in the formation of this participle.

451. **ta** is affixed in several ways.

- (i) If the root ends in a vowel, it is added directly without any change taking place in the root
- (ii) When the root ends in a consonant, *ta* may be joined to it by means of connecting vowel *i*
- (iii) When the root ends in a consonant, *ta* may become assimilated to it according to the usual rules.

*Remarks* At this stage, the student ought to read carefully the chapter on Assimilation (p. 22 ff)

#### EXAMPLES

452                      Roots ending in a vowel

<i>Root</i>	<i>Present</i>	<i>Pass. Perf Part.</i>
√nahā, to bathe	nahāyati, he bathes	nahāta, bathed
√bhu, to be, become	bhavati, he is, becomes	bhūta, been, became
√nī, to lead	neti, nayati, he leads	nīta, led
√ji, to conquer	jeti, jayati, he conquers	jita, conquered
√ci, to collect	cināti, he collects	cita, collected
√bhī to be afraid	bhāyati, he is afraid	bhīta, afraid, frightened
√yā, to go, undergo	yāti, he goes	yāta, gone, undergone
√ñā, to know	jānāti, he knows	ñāta, known

*Remarks* There are a few exceptions to roots in final *ā*

√*pā* to drink, makes *pīta*, drunk.

√*thā* to stand makes *thīta* stood standing

√*dhā*, to hold becomes *hīta*, held

√*dā* to give *dinna*, given

(ii) Roots ending in a consonant and taking vowel *i* before *ta*

Root	Present	Pass Perf Part
<i>pac</i> to cook	<i>pacati</i> he cooks	<i>pacita</i> , cooked
<i>cal</i> to shake	<i>calati</i> he shakes	<i>calita</i> shaken
<i>gah</i> to take	<i>ganhāti</i> he takes	<i>gahita</i> , taken
<i>kapp</i> to arrange	<i>kappeti</i> he arranges	<i>kappita</i> , arranged
<i>khād</i> , to eat	<i>khādati</i> he eats	<i>khādita</i> eaten
<i>likh</i> to write	<i>likhati</i> he writes	<i>likhita</i> written
<i>maṇḍ</i> , to adorn	<i>maṇḍeti</i> , he adorns	<i>maṇḍita</i> adorned
<i>gil</i> to swallow	<i>gilati</i> he swallows	<i>gilita</i> , swal lowed
<i>kath</i> , to tell	<i>katheti</i> he tells	<i>kathita</i> told

*Remarks* (a) Participles like *pacita* *calita*, etc. are declined like *purisa*, *kassīna* and *rupaṇa*

(b) In the *neuter* these participles are often used as nouns

√*has*, to smile Passive Perfect Participle  
*hasita* smiled *neuter* *hasitaṃ* a smile

√*gajj* to thunder Passive Perfect Participle  
*gajjita*, thundered *neuter* *gajjitaṃ*, the thunder

√*jīv* to live Passive Perfect Participle *jīvita*,  
lived, *neuter* *jivitaṃ* life



(iii) *ta* assimilated to the root

453 The suffix *ta* assimilates, or is assimilated to, the last consonant of the root

Root	P	P. P	rules of assimilation
√bhuj, to eat	bhutta,	eaten	(59, a)
√muc, to free	mutta,	freed	(59, b)
√is, to wish	ittha,	wished	(59, ii, iii)
√kas, to plough	kattha,	ploughed	(92)
√das, to bite	ḍattha,	bitten	(92)
√dam, to tame	danta,	tamed	(67)
√kam, to proceed	kanta,	proceeded,	(67)
		gone	
√rudh, to obstruct	ruddha,	obstructed	(63)
√budh, to know	buddha,	known	(63)
√labh, to obtain	laddha,	obtained	(63, Remark)
√majj, to polish	mattha (also		(59 i)
	matta),	polished	
√muh, to err	mūḷha,	erred (also	(100, 101, 102)
	muddha,)		
√iuh, to ascend	rūḷha,	ascended	(100, 101, 102)
√lih, to lick	liḷha,	licked	(100, 101, 102)
√jhas, to hurt	jhatta,	hurt	(94)
√pat, to fall	patta,	fallen	(62)
√tap, to burn	tatta,	burned	(64, i)
√duh, to milk	duddha,	-milked	(100)

454 (a) Roots in *r* generally drop the *r* before *ta*.

## EXAMPLES

√kar, to make	kata,	made	(81)
√sar, to remember	sata,	remembered	(81)
√mar, to die	mata,	dead	(81)

455 (b) Root  $\varsigma$  in  $n$  generally drop final  $r$  before  $na$ .

## EXAMPLES

√man to think	manu thou hit
√khan or khar	kharu (also: kharu from a
to dig	collate al form khar kharu) dug
√han to kill	hanu killed

456 (c) sometimes final  $m$  is dropped

## EXAMPLES

√gam to go	gama none
√ram to spot	ratu amu e I delighted

457 (d) In a few cases final  $r$  linguates the following  $t$ , as

√har to break	carre haru eud tried
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458 Pass Perf Part which take  $na$

The suffix  $na$  is much less common than  $t$  or  $n$  like it

- (i) it may be joined to the root by the use of connecting vowel  $e$  or  $u$
- (ii) it may be joined directly to root ending in a vowel
- (iii) when added directly to root ending in a consonant that consonant is assimilated to  $n$  of  $na$  and sometimes the  $n$  of  $na$  is  $p$  assimilated to the final consonant

Remarks  $na$  is added generally to roots in  $d$  or  $n$  or  $r$

459 EXAMPLES OF (i)

Root	Pass P	P	Rules of assimilation
√sad to settle	sinnu	settled	(69 n hi)

*Remarks.* The form *sinna* is found only for the verb *nisīdati*, to sit down, = √*sad* + *ni* (prefix); when √*sad* is preceded by other prefixes, the Passive Perfect Participle assumes form; *sanna*, as

*sad* *ava* = Passive Perfect Participle: *ava sanna*, sunk, settled

*sad* + *pa* = Passive Perfect Participle: *pasanna*, settled

(Note that the base of root *sad* is *sīda*)

√ <i>chid</i> , to cut	<i>°chinna</i> , cut	(69, 11, 111)
√ <i>chad</i> , to cover	<i>channa</i> , covered	(69, 11, 111)
√ <i>dā</i> , to give	<i>dinna</i> , given	(69, 11, 111)

In this last example, *ā* of the root has been dropped and the *n* doubled to compensate for its loss; the form *datta*, given (= *dā* + *ta*, with the *t* doubled to make for the shortening of *ā*), is found sometimes

*Remarks* It will be seen from the above four examples that the insertion of *i* is to a great extent optional.

√ <i>tar</i> , to cross	<i>tinna</i> , crossed	(83)
√ <i>car</i> , to wander	<i>cinna</i> , wandered	(83)
√ <i>kir</i> , to scatter	<i>kinna</i> , scattered	(83)

*Remarks.* In these examples, *i* is inserted and then *n* reduplicated and lingualized according to rule (83)

460.

### EXAMPLES OF (111)

Root.	P. P. P	Rules of assimilation.
√ <i>bha</i> , to break	<i>bhagga</i> , broken	(57)
√ <i>vi</i> , to be agitated	<i>vigga</i> , agitated	(57)

In these two examples, final *y* of the root having become against the usual phonetic laws *g*, the *n* of suffix *na*, is assimilated to it by rule 57 (426 Remark)

√lag, to adhere      lagga, adhered      (57)

#### 461      EXAMPLES OF (ii)

√li, to cling to	līna clung to
√lū, to cut reap	lūna reaped cut
√khi to decay	khina decayed (final <i>i</i> is
cease	lengthened)
√gilā (gilā 113) to	gilāna ill
be ill	
√hā, to be weak, low	hīna low wasted inferior

In the last example radical *ā* is replaced by *i*

462 A few Passive Perfect Participles are irregular such as *jhāma* burnt from √jhu to burn *phulla* expanded split from √phal to expand split but these are properly speaking derivative adjectives used as participles

463 Sometimes two forms of the Passive Perfect Participles for the same root are met with

√lag, to adhere	P P P lagga and lagita
√gam, to go	P P P gata and gamita
√dā to give	P P P dinna and datta
√kas, to plough	P P P kassha and kasita

464 The participles in *ta* and *na* are declined like *parisa*, *kassita* and *rūpaṇa*

#### PERFECT PARTICIPLE ACTIVE

465 The Perfect Participle *Active*, is formed by adding *vā* to the Passive Perfect Participle

## EXAMPLES.

Root	P. P	P	P. P	A.
√pac, to cook	pacita,	cooked	pacitavā,	having cooked
√bhuj, to eat	bhutta,	eaten	bhuttavā,	having eaten
√kar, to do	kata,	made	katavā,	having made

*Remarks* (a) These Perfect Participles Active are declined like *gunavā*, *ex*, *pacitavā*, *pacitavati* or *pacitavantī*, *pacitavam* or *pacitavantam*

(b) The P P Active is also formed with suffix *vī* (231), in this case the *a* before *vī* is lengthened to *ā*. They are declined like *medhāvī*, 235 (that is, like *dandī*, *nadī* and *vāri*) as *pacitāvi*, having cooked, *bhuttāvi*, having eaten

## FUTURE PASSIVE PARTICIPLE

466 This participle, also called *participle of necessity*, *potential participle* and *gerundive*, is formed [by adding to the root the suffixes] *tabba*, *ya*, *anīya* and *īy*,

*Remarks* (a) Roots ending in *u* *ū*, generally form the F P P from special base

(b) This participle is passive in sense, expresses *suitability*, *fitness*, *propriety* and may be translated by “*fit to be*” “*must be*” “*ought to be*” that which is expressed by the root

(c) These participles, like those already treated of, are adjectives and are treated as such, they are declined like *purisa*, *kaññā* and *rūpaṃ*.

## TABBA

467 This suffix is the most common. It is added  
(1) directly to roots ending in a vowel,

(ii) to roots ending in a consonant, it may be joined by means of connecting vowel *i*

(iii) when added directly—without connecting vowel *i*—to roots ending in a consonant initial *t* of *tabba* is assimilated to or assimilates the last consonant of the root in exactly the same manner as in the formation of the Passive Perfect Participle

### EXAMPLES OF (i)

Root	Future Participle
√hū, to abandon	hatabba fit to be that ought to be that must be abandoned
√dā, to give	databbā fit to be that ought to be that must be given
√pā, to drink	patabbā fit to be that ought to be drunk

Remarks (a) Roots ending in *i* change *i* to *e* before *tabba*

√ni, to lead	netabbā fit to be, that must be led
√ji, to conquer	jetabbā fit to be that must be conquered
√i, to go,	etabbā fit to be that must be gone to

(ii) Roots in *u*, *ū* form the Future Participle in the Special Base:

Root	Future Participle
√bhu, to be	bhavitabba fit to be that ought to that must be
√ku, to sing,	kavitabba fit to be, that ought to be that must be sung

In the case of root *su* to hear, we find the *u* merely strengthened: sotabba fit etc to be heard

## EXAMPLES OF (ii)

<i>Root</i>	<i>Fut, Press Part</i>
√pac, to cook	pacitabba, fit to be, that ought to be, that must be cooked
√khan, to dig	khanitabba, fit to be, that ought to be, that must be dug
√pucch, to ask	pucchitabba, fit to be, that ought to be, that must be asked.

## EXAMPLES. OF (iii)

√gam, to go	gantabba, fit, <i>etc.</i> , to be gone to (67)
√kar, to do	kattabba, (80), kātabba (82), fit <i>etc.</i> , to be done
√labh, to receive	laddhabba, fit, <i>etc.</i> , to be received (63, <i>Remark</i> )

## YA

468 The initial *y* becomes assimilated to the last consonant of the root according to the usual rules of assimilation (79ff) Sometimes the radical vowel is strengthened

## EXAMPLES

<i>Root</i>	<i>Fut P. P</i>	<i>Rules of Assimilation.</i>
√gam, to go	gamma, fit, proper, <i>etc.</i> , to be gone to	(71, 1)
√sak, to be able	sakka, able to be done	(71)
√khād, to eat, chew	khajja, that can be chewed.	(71, vi)
√vaj, to avoid	vajja, that ought to be avoided.	(71, 74)

√bhū to be                      bhabba, that ought to  
be = proper possible (77)

In this last example the radical vowel *ā* has been strengthened before *ya*      *bhu + ya = bhav + ya = bhavya = bhabba*

√labh to obtain              labbha fit worthy to  
be obtained                      (71)

√bhuj, to eat                  bhojja, to be eaten =  
edibles, food                      (71)

√bhid to break              bhijja to be broken (71 vi)

√lih to lick, sip              leyya to be licked  
sipped                              (98, Remark)

√has to laugh              hassa fit to be  
laughed at                          (76)

√gah, to take              gayha that can be  
taken seized                      (78 i i)

(a) *ya* is in a few cases joined to the root by means of vowel *i*: For instance

√kar to do make we have kariya that ought to be, or can be done with lengthening of radical *a*

kayya, that ought, etc, to be done with assimilation of final *r* to *ya*

kayīra that ought, etc with metathesis              (111)

√bhar, to support, bhāriya, that ought to be maintained with lengthening of radical *a*

(c) After roots ending in *ā* long initial *y* of *ya* is doubled and final *a* of the root is changed to *e*

#### EXAMPLES

√hā, to abandon              heyya, to be abandoned that  
ought to be abandoned

√pā, to drink                  peyya, that can may or ought  
to be drunk



dā, to give

deyya, to be given, that ought to or can be given.

(c) *ya* is likewise doubled after roots *i*, *ī* and the *i* or *ī* is changed to *e*

## EXAMPLES

√nī, to lead

neyya, to be led, that ought to be led

√ji, to conquer

jeyya, to be conquered, that can be conquered.

## AÑĪYA

469. The suffix *añīya* is added to the root or to the base

## EXAMPLES

Root

Fut. Past Part

√pac, to cook

pacanīya, fit to be cooked

√pūj, to honour

pūjanīya, worthy to be honoured

√kaṭ, to do, make

karanīya, that ought to be made or done

(Observe that the *n* is lingualized through the influence of radical *r*, 83)

√bhū, to be (base *bhava*) bhavanīya, that ought to be

## The Gerund

470 The gerund is formed by means of suffixes *tvā*, *tvāna*, *tūna*, *ya*, and *tya*. It is indeclinable and partakes of the nature of a participle

Remarks (a) The suffix *tvā* is most commonly met with, *tvāna*, *tūna*, and sometimes *tūnam* are used as substitutes of *tvā* and are met with in poetry much more than in prose

(b) *va* is not so restricted in use as *tvā* and *tāna*

(c) *tva* which becomes regularly *cca* (74 1c), is merely a form of *ja* initial *t* being inserted between the gerundial suffix *va* and a root ending in a vowel (e.g. *pa + √i* to depart + *ja* = *pa + i + t + ja* = *petiṇa* = *pecca*, having departed (110))

In Pali *va* is added indiscriminately to simple roots or to roots compounded with prefixes but as in Sanskrit (in which it is never used after roots) it is much more common after compound verbs

### TVĀ TVĀNA TĪNA

471 The suffix *t* *ā* may be

- (i) joined to the root by means of connecting vowel *i*
- (ii) the initial *t* of the suffix is, in a few cases assimilated to the last consonant of the root
- (iii) the vowel of the root is gunated
- (iv) Sometimes the last consonant of the root is dropped before suffixes *tvā tvāna* and *tīna*
- (v) the final long vowel of a root is shortened before these suffixes
- (vi) the suffixes are added to the special base as well as to the root

### EXAMPLES

Root	<sup>1</sup> Gerund
√pac to cook	pacitvā, having cooled (i)
√khād, to eat	khāditvā having eaten (i)

<i>Root.</i>	<i>Gerund.</i>
√labh, to obtain	laddhā, obtained (11), (63), <i>Remark</i> ) labhītvā, having obtained (1)
√ni, to lead	netvā, having led (111)
√chid, to cut	chetvā, having cut (111, 1v)
√kar, to make	katvā, having made (1v)
√thā, to stand, remain	thitvā, having stood, remained (1)
√bhī, to fear	bhītvā, having feared, fearing (v)
√dā, to give	datvā, having given (v)
√bhu, to eat	bhutvā, having eaten (1v)
√āp pa=pāp, to get	patvā, having got (1v, v)
√ji, to conquer	jītvā, jetvā, having conquered (111)

*Remarks* From root thā, we have also. thatvā; from √dā, dadītvā, dadītvāna, from √kar : kātūna, kat-tūna; from √kam, to step, to proceed nikkamītvā, nikkamītvāna, √su, to hear, sutvā, sotūnaṁ, sunitvā, sunitvāna

### YA, TYA

472 (1) *ya* is used mostly with roots compounded with prefixes

- (11) in a few cases it is used with simple roots.
- (111) *tya* is regularly changed to *cca*
- (1v) *ya* is added directly to roots ending in long ā.
- (v) *ya* may be added to the Special Base
- (vi) *ya* is assimilated to the last consonant of the root.
- (vii) *ya* may be joined to the root or to the base by means of *ī*.

## EXAMPLES

√sic, to sprinkle	nisīciya having besprinkled (i, vii)
√ja° to know	viñāya having known dis- cerned (i v vii)
√ikkh, to see	samekkhaya, having reflected (i vii)
√cant to think	cintiya having thought (ii vii)
√bhu, to eat	bhujjya having eaten (v ii vii)
√dā, to give	ādaya having given (i iv)
√ha to abandon	vihāya, having abandoned (i, iv)
√ñā to know	abhinñaya, having known (i iv)
√gah to take	gayha, having taken (ii, iii)
√gam to go	gamma, having gone (vi, 71, ii)
√vis to enter	pavissa having entered (vi i)
√sad to sit down	nisajja, having sat (vi, 71, 74)
√sad to sit down	nisīdiya, having sat (i vii v) (See 459 Remark)
√kam to tread	akkamma having trodden (vi, 71 33 35)
√i, to go	pecca, having gone departed = pa + i + tya (21 i 74 iv)
√i to go	abbisamecca having comprehended = abhi + sam + ā + i + tya (21 i)
√han to strike	ihacca having struck = a + han + tya final n being dropped before initial i (n dropped before i)
√han, to strike	upahacca having vexed, = upa + han + tya (See last remark)
√han to strike	uḥacca having destroyed = u + han + tya (See last remark)
√i go	pajicca following upon, from, = pa + + i + tya

√har, to take away, āhacca, having reached, attained,  
= ā + har + tya. (81).

This last should not be confounded with the gerund from √han, given above.

*Remarks* (a) Sometimes the gerund having been formed by means of ya, the ya is dropped, the root alone remaining, as.

abhiññā, having known, = abhiññāya.

paṭisankhā, having pondered, = paṭisankhāya

anupādā, not having clung, not clinging, = anupādāya (an + upa + ā + √dā + ya)

(b) Some roots seem to take a compound gerundial suffix, made up of ya and tvā, and joined to the root by means of i, as.

ārūyhitvā (√ruh), having ascended.

ogayhitvā (√gāh = gah), having dived, = ogayha, ogāhitvā

(c) There are some anomalous forms.

disvā, from √dis, to see = having seen.

daṭṭhu = disvā

anuvicca, from √vid, to know = having known, final d being dropped before tya.

paṇṇuyya from √āp + pa = pāp, to obtain = pāp-ayitvā.

vineyya, from √ni, having removed.

miccheyya, from √nis = having ascertained.

In these last three examples the y has undergone reduplication.

atisitvā, from √sar = Sānskrit sr (?), having approached, having excelled

(d) The student will have remarked that several forms are met with from the same root as

√da datva daditvā daditvāna dāya

√kar kariva karitva karivā karivāna kīṭuna  
kattuna

√gah gayha, gāhetva gāhita

Most roots can thus have several forms

### The Infinitive

473 The Infinitive is generally formed by means of suffix *tum*

474 The suffixes *tarā* *tave* and *tāve* are also met with but seldom

475 *Tum* like the suffix of the P P P (450 ff) may be

- (i) joined to the root or to the base by vowel *i*
- (ii) to the roots in *ā* it is added directly
- (iii) roots ending in *i* *ī* change final *i*, *ī* to *e*  
and roots in *u*, *ū* change *u* *ū* to *o*
- (iv) initial *t* of *tum* is assimilated to the first consonant of the root; the last consonant may also be assimilated to *t*
- (v) *tum* is also added to the Special Base

### EXAMPLES

√pac, to cook	pacitum, to cook	(i)
√khad, to eat	khādītum to eat	(i)
√thar, to spread	tharītum, to spread	(i)
dā to give	dātum	(ii)
√ṭha, to stand	ṭhātum	(ii)
√yā, to go	yātum	(ii)
√jī, to conquer	jetum	(iii)

√nī, to lead	netum (iii)
√su, to hear	sotum (iii)
√labh, to obtain	laddum, to obtain, (iv, 63, Remark)
√bhuj, to eat	bhottum, to eat (iii, iv, 59-a)
√āp, to obtain + pa	pattum, to obtain (iv, 64, i)
√gam, to go	gantum, to go (iv ; 67)
√i, to go	etum, to go (iii)
√su, to hear	sunitum, to hear (v)
√budh, to know	'bodhitum, to know (i, iii)
√budh, to know	bujhitum, to know (i, v)
√sī, to lie down	setum, to lie down (iii)
√sī, to lie down	sayitum (v)
√jā, to know	jānitum, to know (v)
√chid, to cut	chinditum, to cut (v)
√chid, to cut	chettam, to cut (iii, iv, 62 vi)

## TAVE, TUYE, TAYE

476<sup>1</sup> These suffixes are Vedic and but seldom used in Pāli, *tave*, however, is more frequently met with than the other two

√nī, lead	nitave, to lead
√hā, to abandon	vippahātave, to abandon, = vi + pa + hā + tave
√nam, to bend	unnametave, to ascend, rise, = ud + nam + e + tave
√dhā, to hold	nidhetave, to hide, bury, = ni + base dhe (391) + tave
√mar, to die	marituye, to die. Joined by vowel i
√gan, to count	ganētuye, to count. Added to the base gane
√dis, to see	dakkhitāye, to see (404)

477 The student will have remarked that several forms for the same root are often met with

*Remarks* (a) The Infinitive is used both *passively* and *actively*

(b) The Dative of nouns in *ja* is often used with an infinitive sense

(c) The Infinitive expresses purpose and may be translated by *for the purpose of* or *in order to*

### (B)—Derivative or Secondary Conjugation

478 The Derivative Conjugation includes (1) the Passive (2) the Causative (3) the Denominative (4) the Desiderative and, (5) the Intensive

479 It is called *Derivative Conjugation* because the above named five kinds of verbs are derived from the simple root with a well-defined modification of the sense of the root itself

480 Except for the Causative, Derivative verbs are *not conjugated* in all the tenses and in all voices

#### (1) THE PASSIVE.

481 The Passive Conjugation is formed by adding the suffix *ja* to the *root*

482 The suffix *ja* having been added and the *Passive Base* obtained the Personal Endings of either the Active Voice or of the Reflexive Voice are added to the base

483 *Ja* is affixed to the root in three ways

(i) Directly after roots ending in a vowel



- (ii) To roots in a double consonant, *ya* is joined by means of *i*, this *i* being lengthened to *ī*. It is also joined by means of *i* when a root ends in a consonant that does not generally reduplicate (*ś*, *h* and *r*)
- (iii) It may be added directly to roots ending in a consonant, in this case the *y* of *ya* becomes assimilated to the last consonant of the root according to the Rules of Assimilation (70, ff.)
- (vi) *Ya* is also added to the Special Base by means of *i*, lengthened

#### EXAMPLES OF (i).

*Remarks* (a) When *ya* is added to roots ending in a vowel, the vowel of the root undergoes some change especially vowels *a*, *i* and *u*

(b) Radical *ā* is changed to *ī* before *ya* and radical *i*, *u*, are lengthened to *ī*, *ū*.

<i>Root</i>	<i>Passive Base</i>
√dā, to give	dīya, to be given
√pā, drink	pīya, to be drunk
√dhā, to hold	dhīya, to be held
√ji, to conquer	jīya, to be conquered
√ci, to heap	cīya, to be heaped up
√ku, to sing	kūya, to be sung
√su, to hear	sūya, to be heard
(c) Radical long <i>ī</i> and <i>ū</i> , remain unaffected.	
√bhū, to become	bhūya, to have become
√lū, to reap	lūya, to be reaped
√nī, to lead	nīya, to be led

(d) In some instances, the *long vowel* before *ya* is shortened, in which case the *y* is *doubled*

*Root**Passive Base*

√hi, to lead

√hiya or hiyya

√su, to hear

√sūya, or suyya

√da, to bear

√dīya, or diyya

484 To the above bases the *Active* or *Reflective* Personal Endings being added, we obtain for instance from √ji to conquer, base jiya (or jivya)

## PRESENT

*Active**Sing**Plur*1 jiyāmi I am  
conquered

jiyāma we are conquered

2 jiyasi thou art  
conquered

jiyatha, you are conquered

3 jiyati, he is  
conquered

jiyanti they are conquered

## PRESENT

*Reflective**Sing**Plur*1 jīye I am  
conquered

jiyamhe we are conquered

2 jīyase thou art  
conquered

jiyavhe you are conquered

3 jiyate, he is con  
quered

jiyante they are conquered

Optative (1) jīceyyam, jīceyyāmi (2) jīcētha  
jīceyyāsi (3) jīcētha, jīceyya, etc etc.

Imperative (1) jīye jīyāmi (2) jīvasu, jīyāhi  
(3) jiyatāhi jiyātu

## EXAMPLES OF (ii).

Root.	Passive Base.
√pucch, to ask	pucchīya, to be asked
√has, to laugh	hasīya, to be laughed at
√vas, to live	vasīya, to be lived upon
√kār, to make	karīya, to be made
√sar, to remember	sarīya, to be remembered
√mah, to honour	mahīya, to be honoured

## EXAMPLES OF (iii)

√labh, to obtain	labbha, to be obtained (70, 71)
√pac, to cook	pacca, to be cooked (70, 71)
√bhan, to speak	bhañña, to be spoken (70, 71)
√khād, to eat	khajja, to be eaten (70, 71, 34)
√han, to kill	hañña, to be killed (70, 71)
√bandh, to bind	bajjha, to be bound (70, 71, 74)

## EXAMPLES OF (iv).

√gam, to go	gacchīya, to be gone to
√buddh, to know	bujjhīya, to be known
√is, to wish, desire	icchīya, to be wished for

485. Long *i* before *ya* of the Passive, is sometimes found shortened, as *mahīyatī* or *mahiyaṭī*, to be honoured.

486. It is usual to form the Passive of the roots ending in a consonant preceded by long *ā*, by means of *i*; E.g. √*yāc*, to beg = *yāciyaṭī*; √*aj*, to drive + prefix *pa* = *pājīyaṭī*, to drive = *pājiyaṭī*, to be driven

487. *Ya* may be added directly after some roots ending a consonant without assimilation taking place and without the insertion of connecting vowel *i*, as.

√*lup*, to cut, elide = *lupya + ti* = *lupyati*, to be elided, cut off; √*gam*, to go = *gamya + ti* = *gamyati*, to be gone to.

*Remarks* (a)\* We have already said that when the *i* before *ya* is shortened initial *i* is reduplicated by way of compensation (483 d)

(b) *The Perfect the 1st, the Future and the Conditional* (which four tenses are called General Tenses—see, 367) of the Reflective Voice, are often used in a passive sense

488 The Passive may assume several forms from the same root

√kar, to do make gives Passive kariyati, kariyyati kayirati (with metathesis) kayyati (with assimilation of *r* 80)

√gam to go gives gamiyati gacchiyati, gamyati

√gah to take, gives gayhati (metathesis), gheppati quite an anomalous form

√ha, to abandon hanyati hivati

#### 482. Anomalous forms of the Passive

√vah, to carry, Passive Base=vuyh vuyhāmī, vuyhasi, vuyhati, vuyhe, vuyhase, vuyhate, etc

√vas to live, Passive Base=vuṣṣ vussāmī, vussasi, vussati etc

√yaj, to sacrifice, Passive Base=ijj to be sacrificed ijjamī, ijjasi, ijjati, etc

√vac to speak Passive Base=ucc uccāmī, uccasi uccati etc.

√vac to speak Passive Base=vucc vuccāmī, vuccasi vuccati, etc.

490 Final *t* of a root, which is not usually susceptible of reduplication is however sometimes found reduplicated as √dis, to see becomes dissati to be seen √nas, to destroy=nassati, to be destroyed

## CAUSATIVE VERBS

491 Causal or Causative verbs are formed by adding to the root the suffixes

(i) *aya*, which is often contracted to *e*

(ii) *āpaya*, which likewise may be contracted to *āpe*.

492 (i) The radical vowel of the root is *gunated* or *strengthened* before these suffixes, if followed by one consonant only.

(ii) It remains unchanged when it is followed by two consonants.

(iii) In some cases, radical *a* is not lengthened although followed by a single consonant.

(iv) Roots in *i*, *ī*, and *u*, *ū* form their causal from the Special Base

(v) Other verbs, too, may form the causal from the Special Base

(iv) Some roots in *a* take *āpe*, *āpaya*

## EXAMPLES.

Root.	Causative Bases.
√pac, to cook	pāce, pācaya, pācāpe, pācāpaya, to cause to cook (i)
√kar, to do	kāre, kāraya, kārāpe, kārāpaya, to cause to do (i)
√gah, to take	gāhe, gāhaya, gāhāpe, gāhāpaya, to cause to take (i)
√mar, to kill	māre, māraya, mārāpe, mārāpaya, to cause to kill (i)
√sam, to be appeased.	same, samaya, samāpe, samāpaya, to cause to be appeased (iii)

*Root**Causative Base*

√gam, to go	game gamaya to cause to go (ii) we find also gāme
√chid to cut	chede chedaya chedāpe cheda- paya to cause to cut (i)
√bhu, to eat	bhoje, bhojaya, bhojāpe bhoja- paya to cause to eat (i)
√rudh to hinder	rodhe rodhaya rodhāpe rodha- paya to cause to hinder
√bhid to break	bhede, bhedaya bhedāpa bheda- paya to cause to break (i)
√su to hear	sāve sāvaya savāpe, savāpayā to cause to hear (iv)
√bhu, to be	bhave, bhāvaya etc (iv)
√si, to lie down	sāye, sayaya sayāpe sayāpayā to cause to lie down (iv iii)
√ni, to lend	nayaya nayāpe nayapaya, to cause to lead (iv iii)
√pucch, to ask	pucchape pucchāpayā to cause to ask (ii)
√dha to place with prefix pi	pidhāpe, pidahāpayā to cause to shut (vi) pidahape pidahāpayā to cause, to shut (v ii)
√dā, to give	dape dāpayā to cause to give (vi)
√tha, to stand	thape, thapaya, to place (vi with a shortened)

## DOUBLE CAUSAL

493 There is a double causal formed by adding āpāpe to the root

## EXAMPLES

Root.	Simple Causal.	Double Causal
√pac, to cook	pāce, pācāpe, etc ,	pācāpāpe, pācāpāpaya
√chid, to cut	chede, chedāpe, etc.,	chedāpāpe, chedāpāpaya
√bhuj, to eat	bhoje, bhojāpe, etc ,	bhojāpāpe, bhojāpāpaya

*Remarks.* The double causal may be translated by "So get to, or, to make to cause to ....." For instance : to purisaṁ dāsaṁ odanaṁ pācāpāpeti, "He causes the man to cause the slave to cook the food" or "He gets the man to make the slave to cook the food."

Note that the first accusative or object purisaṁ may be, and is often, replaced by an *Instrumentive*.

494. The causative verbs are declined like the verbs nī, ī, of the 1st Conjugation, 3rd Division (393, 385), and like the verbs of the 7th Conjugation (379)

## EXAMPLES.

√pac, to cook, *causative base* pāce, pācaya, pācāpe,  
pācāpaya, to cause to cook

## PRESENT

*Singular*

1 pācemī, pācayāmi pācāpemi, pācāpayām,  
I cause to cook.

2. pācesi, pācayasi pācāpesi, pācāpayasi,  
thou causest to cook

3. pāceti, pācayati, pācāpeti, pācāpayati,  
he causes to cook.

*Plural*

- 1 pācema pacayama pacapema pacapayama,  
we cause to cook
- 2 pacetha, pacayatha pacāpetha pacāpayatha  
you cause to cook
- 3 pācenti pacayanti pacapenti, pacapayanti,  
they cause to cook

*(OPTATIVE)**Singular*

- 1 pāceyyāmi pacayeyyāmi, pācapeyyāmi  
pacapayeyyāmi I should cause etc
- 2 pāceyyāsi pācayeyyāsi pācāpeyyāmi, pācu-  
payeyyāsi thou shouldst cause, etc
- 3 pāceyya pacayeyya pācāpeyya pācapayeyya,  
he should cause etc

*Plural*

- 1 pāceyyāma pacayeyyāma pācapeyyāma  
pācapayeyyāma we should cause etc
- 2 pāceyyātha pācayeyyātha pācāpeyyātha, pacu-  
payeyyātha you should cause, etc
- 3 pāceyyuṃ pacayeyyuṃ pācāpeyyuṃ pācu-  
payeyyuṃ they should cause, etc

*And so on for the other tenses*

*Remarks* (a) The bases in *e* and *pe* take the Sigmatic Aorist Endings (418-419)

(b) The bases in *ava* take the other Endings (407 b) As pācesuṃ pācesi, pācāpesuṃ pācēyīti pācayī pācāpayīti pācapayī, etc



### Causal Passive

405 The passive of a causal verb is formed by joining the suffix *ya* of the Passive to the Causative Base, by means of *i* lengthened to *ī*, final vowel *e* of the Causative base having been dropped first. The Causal Passive may be translated by "caused to. . . , made to do" the action expressed by the root.

#### EXAMPLES

Root	Simple Verb	Causal. Causal Passive.
√pac, to cook	pacatī	pācetī, pācīyatī, to be caused to cook
√bhuj, to eat	bhuñjatī	bhojetī, bhojīyatī, to be caused to eat
√kar, to do	karotī	kāretī, kārīyatī, to be caused to do

*Remarks.* Connective vowel *i* may also be found short

496. Some verbs, although in the Causative, have merely a transitive sense as

√car, to go, Causative *cāretī*, to cause to go = to administer (an estate)

√bhū, to be, Causative *bhāvetī*, to cause to = to cultivate, practise.

497. Verbs of the 7th Conjugation form their causal by adding *āpe* or *āpaya* to the base, the final vowel of the base having first been dropped

Root.	Base
√cur, to steal	core
√kath, to tell	kathe
√tīm, to wet	teme

*Simple Verb*

coreti corayati  
 kathethi, kathayati  
 temeti temayati

*Casual*

corapeti corāpayati  
 kathāpeti, kathapayati  
 temāpeti, tempavāti

## DENOMINATIVE VERBS.

498 So called because they are formed from a noun stem by means of certain suffixes

499 The meaning Denominative Verb is susceptible of several renderings in English it generally expresses (a) *'to be act as to be like to wish to be like that which is denoted by the noun* (b) *to wish for desire that which is signified by the noun* (c) *to change or make into ' that which is denoted by the noun, (d) to use as or make use of that which is expressed by the noun*

500 The suffixes used to form Denominative Verbal Stems are

- (i) āya, aya e
- (ii) īya iya
- (iii) a
- (iv) āra, āla (These two rather rare)
- (v) āpe

750 The base or stem having been obtained by means of the above suffixes the Personal Endings of the tenses are added exactly as they are after the verbs

*Noun stem*

pabbata, a mountain

macchiara, avarice

*Denominative Verbs*

pabbatāyati to act like a mountain

macchārayati, to be avaricious  
 (lit, to act avariciously)

*Noun-stem.**Denominative Verbs.*

·samudda, the ocean	sanimuddāyati, to be or act like the ocean
·nadi, river	nadīyati, to do, act like a river
·arañña, forest	araññīyati, to act (in town) as in the forest
·dhana, riches	dhanayati, dhanāyati, to desire riches
·putta, a son	puttīyati, to desire, or, treat as a son
·patta, a bowl	pattīyati, to wish for a bowl
·cīvara, a monk's robe	cīvarīyati, to desire a robe
·dolā, a palankin	dolāyati to desire a, or, wish for one's own palankin
·vinā, a lute	vināyati, to use the lute = to play on the lute
·upakkama, diligence, plan	upakkamālati, to make diligence, to devise plans
·gana, a following	ganayati, to wish for a following or disciples
·samodhāna, connection	samodhāneti, to connect, join
·sāraṇja, modesty, shyness	sāraṇjati, to be shy, nervous
·tanhā, craving	tanhāyati, tanhīyati, to crave
·mettam, love	mettāyati, to love
·karuna, mercy, pity	karunāyati, to pity
·sukha, happiness	sukhāpeti, to make happy
·dukkha, misery	dukkhāpeti, to make miserable
·unha, heat	unhāpeti, to heat, warm
·jatā, matted hair, tangled branches	vijatāyati, disentangle, comb out
·pariyosāna, end	pāriyosānati, to end, to cease

502 Denominatives can also be formed from the stems of adjectives and adverbs; as

dallh firm strong	dallhāyati to make firm strong
santath, being good	santarati to get well or handsomely
ayya afflicted hurt	ayyayati, to hurt afflict

*Remarks* (a) Suffixes *īra* and *āle* are simply modifications of *aya*

(b) There is an uncommon way of forming Denominative Verbs from nouns the 1st, 2nd or 3rd syllable of the noun is reduplicated and the suffix *īyati* or *ayati* added to the word thus reduplicated the vowel *u* or *i* may or may not be inserted between the reduplication

Noun Stem	Denominative Verb
putt son	pupputtīyati to wish to be (as) a son
putta a son	puttittīyati to wish to be (as) a son
kamalam, flower	kakamalayīyati or kaimamālāyīyati or kamalāyīyati to be (as) a flower

(c) The Causal and Passive of all Denominatives are formed in the usual manner

#### DESIDERATIVE VERBS

503 As its very name indicates the Desiderative Conjugation expresses the wish or desire to do or be that which is denoted by the simple root

504 The Desiderative is not extensively used in Pāli however it is frequent enough to warrant a careful perusal of the rules for its formation

505. The suffix *sa* is the characteristic sign of this conjugation, another characteristic is the reduplication of the root according to the rules already given (372) The student ought first to look carefully over those rules.

### EXAMPLES

<i>Root</i>	<i>Desid Base</i>	<i>Desiderative Verb</i>
√su, to hear	sussusa	sussusatī, to desire, to hear = listen (33, 372 7c)
√bhu, to eat	bubhukḥa	bubhukḥatī, to wish to eat (86, 372 5)
√ti, to bear	titikkha	titikkhatī, to endure, be patient (86, 372 7b)
√ghas, to eat	jighaccha	jighacchatī, to desire to eat (89, 372 7a)
√pā, to drink	pīpāsa, pīvāsa	pīvāsati, to desire to drink (372 7a), (pīvāsa, from the root)
√kit, to cure	cikiccha	cikicchati, to desire to cure, to treat (88, 372 2)

506 It will be remarked that the initial *s* of *sa* is mostly assimilated.

507. The bases being obtained, the personal endings are added as usual

*Remarks.* The Causal and Passive are formed in the usual way.

## INTENSIVE VERBS

508 The Intensive Verbs also called Frequentative Verbs express the frequent repetition or the intensification of the action denoted by the simple root. The characteristic of the Intensive conjugation is the reduplication of the root according to the usual rules ( 7 )

509 These verbs are not very frequent in Pali

## EXAMPLES

<i>Root</i>	<i>Intensive Verb</i>
√lap to talk	lālapati, lalapati to lament
√kam to go	caṅkamati to wail to and fro
√gam to go	jaṅgamaṇi to go up and down
√cal to move	cācalati to move to and fro to tremble

The personal endings are added as usual

## 510 DEFECTIVE AND ANOMALOUS VERBS

√as to be

## PRESENT SYSTEM

*Present*

<i>Singular</i>	<i>Plural</i>
1 asmi I am	asmaṃ we are
amhi I am	amhaṃ we are
2 asi thou art	atthaṃ you are
3 atthi, it is	santu they are

*Imperative*

1 asmi, let me be	asmaṃ let us be
amhi, let me be	amhiṃ let us be
2 ahi, be thou	atthaṃ be ye
3 atthu, let him, her, it be	santu, let them be

*Present Participle.*

	<i>Active.</i>	<i>Reflective</i>
<i>Masc</i>	santo, being	samāno, being
<i>Fem.</i>	santī, being	samānā, being
<i>Neut</i>	santaṁ, being	samānam, being

*Aorist*

1	āsim, I was, I have been	āsimhā, } we were, we āsimha, } have been
2	āsi, thou wast, thou hast been	āsitha, you were, you have been
3	āsi, he was, he has been	{ āsum, they were, they have been āsimsu

*Conditional*

1.	assam, if I were or should be	assāma, if we were or should be
2	assa, if thou wert or should be	assatha, if you were or should be
3	{ assa, siyā, if he were or should be	{ assu, if they were or should be siyum

511                      √ **hū**, to be.

(hū is a contracted form of root *bhū*)

*Present System*

	<i>Present.</i>	<i>Imperfect.</i>	
	<i>Sing</i> - <i>Plur.</i>	<i>Sing</i>	<i>Plur.</i>
1.	homī      homa	ahuva	ahuvamha
		ahuvam	ahuvamhā
2	hosī      hotha	ahuvo	ahuvattha
3.	hotī      honti	ahuva, ahuvā	ahuvu

<i>Imperative</i>		<i>Optative</i>	
<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1 homi	homa	heyyāmi	heyyāma
2 hohi	homa	heyyāsi	heyyātha
3 hotu	hontu	heyya	heyyum

*Present Participle*

<i>Masc</i> honto	<i>Fem</i> honti	<i>Neut</i> hontarhi
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*Aorist*

<i>Singular</i>	<i>Plural</i>
1 ahośiṃ, ahosi	ahośimha, ahumhā
2 ahośi	ahośittha
3 ahośi ahu	ahesiṃ ahum

The future has already been given (436)

<i>Infinitive</i>	<i>Gerund</i>	<i>Fut P P</i>
hotum	huta	hotabbo

512 *√kar* to do make

The present *Active* has already been given (403)

## PRESENT SYSTEM

*Present**Reflective*

<i>Sing</i>	<i>Plur</i>
1 kubbe	kubbamhe kurumhe
2 kubbase, kuruse	kubbavhe kuruthe
3 kubbate kurute	kubbante kurunte
kubbati	

*Optative**Singular**Active*

1 kare	kubbe	kubbeyya
kareyya		kayirā, kavirāmi
2 kare,	kubbe	kubbeyyāsi
kareyyāsi		kayirā kayirasi



<i>Singular.</i>		
3	kare	kubbe
	kareyya	kayirā, kubbeyya

<i>Plural.</i>		
1.	kāreyyāma	kubbeyyāma
2	karey yātha	kubbetha
3	kareyyam	kubbeyyam
		kayiram

*Imperfect*

<i>Active</i>		<i>Reflective</i>	
<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur</i>
1 akara	akāramhā	akarim	akāramhase
	akaram		
2 akato	akarattha	akarase	akaravhām
3 akara	akaru	akarattha	akaratthum

The Aorist has been given (412)

*Imperative**Active*

<i>Sing.</i>	<i>Plural</i>
1 karomi	karoma
2 kuru, karohi	karotha
3 karotu, kurutu	karontu, kubbantu

*Reflective*

<i>Singular</i>	<i>Plural</i>
1 kubbe	kubbāmase
2 kurussu	kuruvho
3 kurutam	kubbantam

*Future*

Besides the usual Future in *ssāmi karissāmi*, *karissasi*, there is another form given in (436)

*Present Participle*

<i>Active</i>	<i>Reflective.</i>
<i>Masc.</i> kāram, karonto	karamāno kūrūmāno,
	karāno, kubbāno

*Active*

P m karonti

Naut karathi, karontathi

*Reflective*

karamanā kurumāna

karunā, kubhana

karamānathi, kurumānathi, karunathi, kubhanathi

*Future Pass Part*

kattabho katabbo I irivo kaviro kavivo karaniyo

*Remarks* All the forms in yira are obtained through metathesis in kavivo the r has been assimilated

*Present Passive Part*

karīyamāno, karivayamano kayīramāno karivamano

*Passive Base*

The Passive Base has several forms

karīya karivya karīva, kayīva

513

Jdā to give

The Present Optative and Imperative have already been given (395)

The student will remark that some of the tenses are formed directly on the root the Radical Aorist the Sigmatic Aorist the Future and the Conditional

*Radical Aorist**Sing**Plur*

1 adathi

adamhā

2 ado

adathā

3 ada

adathisu

aduthi

*Sigmatic Aorist**Sing**Plur*

adāsithi

adasimhā

adāsi

adāsithā

adasi

adasuthi

adāsuthisu

*Future*

A —(From the base)

*Sing**Plur*

1 dadissamī

dadissāma

2 dadissasi

dadissatha

3 dadissati

dadissantī

B —(From the root)

*Sing**Plur*

dassamī

dassāma

dassasi

dassatha

dassati

dassanti

(continued)

Sing.	Plur.
1. addressam	addressamini
2. addresser	addresserentur
3. addressi	addresserentur

### Participle:

(Masculine)

<i>Present</i>	<i>P. P. P</i>	<i>Act P. P.</i>
<i>dādāhi, dādāto</i>	<i>dinno</i>	<i>dinnava</i>
<i>Pat. P.</i>	<i>"</i>	<i>Pat. P. P</i>
<i>dādassan</i>		<i>dātabbo</i>
<i>dādassanto</i>		<i>dāyo</i>

Pro	Refut.	Part
deductive	deductive	deductive

## VITREAL PRICINGS

514. The Preverb or Preposition, called in Fins. *Uppöjger* (or *Bemärker*) are prefixed to verbs, and their derivatives they have been, or that is meant, called Verbal Preverbs. They generally modify the meaning of the verb, or increase it, and subject totally after it, in many cases, they add but little to the original sense of the verb.

[illegible]

547, Theophilus, 774 1/2 1/2 1/2

[illegible]
$$+ \frac{1}{x} + \frac{1}{x^2} + \frac{1}{x^3} + \frac{1}{x^4} + \dots = \frac{x}{x-1}$$

√*ākṛ* to pour scatter=√*ākṛati* to scatter all over or around, to fill

√*ācikkh* to show tell=√*ācikkhati*, to point out tell to (to communicate)

√*āchad* to cover=√*acchādeti* to cover over or all around to put on clothes (33 35)

*Remarks* This prefix reverses the meaning of some roots

√*da* to give but √*adati*, to take

√*gam* to go base √*gaccha*=√*gacchati*, to come

*ati*, (before vowel=acc) beyond across over, past very much, very it expresses excess

√*kam* to step go=√*atikkamati* (33) to step over to go across go past to escape to overcome to transgress excel to elapse

√*ni*, to lead=√*atineti* to lead over or across to irrigate

√*car* to act=√*aticarati*, to act beyond too much in excess=to transgress.

*adhi* (before vowels=ajjh) over above on upon at to in superior to great It expresses sometimes superiority

√*vas* to live=√*adhiivasati*, to live in to inhabit

√*gam*, to go=√*ajjha-gama*, he approached=√*adhi* + augment *a* + *gamā* (Aorist)

√*bhas* to speak=√*adhibhāseti* to speak to to address

*anu*, after along according to near to behind less than in consequence of, like gradually, beneath

√*kar* to do=√*anukaroti*, to do like "it" to imitate to ape

√*kam*, to go+√*anukhamati* to go along with to follow

√dhāv, to run = anudhāvati, to run after = to pursue

√gah, to take = anuganhati, to take near, beneath = to protect

**apa**, off, away, from, away from, forth; it also implies *detraction, hurl, reverence*

√ci, to notice, observe = apacāyati, to honour, respect, apaciti, reverence

√nī, to lead = apaneti, to lead away, viz, to take away, to remove

√gam, to go, = apāgacchati, to go away

√man, to think = apamaññati, to despise

**api**, on, over, unto, close upon. This prefix is very seldom used, it is prefixed mostly to the roots *dhā*, to put, set, lay, and *nah*, to bind, join. It is moreover found abbreviated to *pi* in most instances

√dhā, to put, set, lay = pīdahati, to cover, close, shut. Apīdhanam, pīdahanam, pīdhānam, covering, lid, cover

√nah, to bind, join = pīnayati, to bind on, join on.

**abhi**, to, unto, towards, against, in the direction of. It also expresses *excess, reverence, particularity*. (Before a vowel = *abbh*)

√gam, to go = abhigacchati, to go towards, approach.

√kañkh, to desire, abhikankhati = to desire particularly, to long for, yearn

√jal, to blaze = abhijalati, to blaze excessively, viz, fiercely

√sand, to salute = abhivandati, to salute reverentially.

**ava** down off away, lack as, little, less Im-  
plies also *disrespect disregard*

*Remarks* **ava** is often contracted to **a**

ʾjā to know avajinuti to despise

ʾhar to take avaharuti to take away Avahar  
to taking away

ʾklup to throw = avaklupati to throw down

ʾlok, luk to look olokeni to look down av-  
lokeni

**ud** ( the *u* of native grammarians for the assimila-  
tion of final *d* to the following consonants see 58 60  
6 63 Before *h* sometimes final *d* is lost and the *u*  
lengthened

*guards above up forth out*

ʾklup to throw ukklupati to throw up get rid  
of ukkluparuti excommunication

ʾchid to cut = uechunduti to cut off

ʾstā to stand upstharuti to stand up rise  
ʾstharuti rising

ʾhar to take uddharati (96) to draw out ʾd  
dhararuti pulling out

*Remark* **ud** reverses the meaning of a few verbs

ʾpat to fall = uppatati to leap up spring up

ʾarm to bend unnamati to rise up ascend

**upa** unto to towards near with by the side of  
as, like up to (supposed to *apa*) below less

ʾkadish to drag = upukaddhati to drag or draw  
towards to draw below or down

ʾkar to do = upikaroti to do (something) to  
wards unto ti to help upikato help  
use upikararuth, instrument til doing  
with

√kam, to step, go = upakkamatī, to attack, līl, to go towards

**ni** (sometimes lengthened to *nī*, and before a vowel = *nir*) out, forth, down, into, downwards, in, under.

√kam, to go = nikkhamatī, to go out, to depart.

√dhā, to place = nidahatī or nidhetī, to deposit, hide.

√har, to take = nīharatī, to take out

√han, to strike = nīhantī, to strike down.

**pa**, onward, forward to, forth, fore, towards, with. It expresses beginning.

√bhā, to shine = pabhātī, to shine forth, to dawn.

Pabhā, radiance

√bhā, to be = pabhavatī, to begin to be, viz., to spring up, originate

√jal, to burn = pajjalatī, to burn forth, to blaze

**pati, paṭi**, against, back to, in reverse direction, back again, in return, to, towards, near.

√bhās, to speak = patibhāsatī, to speak back, to reply

√khip, to throw = patikkhipatī, to refuse Patikkhepo, refusing

√kam, to step = patikkhipatī, to step back, to retreat

**parā**, away, back, opposed to, aside, beyond

√kam, to go = parakkamatī, to strive, put forth effort

√ji, to conquer = parājetī, to overcome

**pari**, around, all around, about, all about, all over. Expresses completeness, etc.

√car, to walk = paricaratī, to walk around, viz., to serve, honour. Paricāro, attendance, paricca, having encircled (= pari + √i + tyā).

√chid to cut=paricchindati, to cut around=to limit, mark out

√dhāv, to run=paridhāvati, to run about

√jū, to know=parijñāti to know perfectly, exactly

vi asunder apart away without Implies separation distinctness, dispersion

√chid, to cut=vicchindati, to cut or break asunder=to break off, interrupt

√jā to know=viñati to know distinctly, to discern viñam, knowing

√kir, to scatter=vikirati, to scatter about, to spread

sam, with along together, fully, perfectly

√bhuḥ to eat=sambhuñjati to eat with

√vas, to live=samvasati, to live together with samvāso living with

*Remarks* It should be borne in mind that two and sometimes three, of the above prefixes may combine. The most common combinations are—

vyā written byā (=vi+ā) vyākaroti to explain (√kar), vyapajjati to fall away (√pad to go)

ajjho (=adhi+o o=ava) ajjhottharati to overwhelm (√thar to spread)

ajjhā (=adhi+a) ajjhāvasati to dwell in (√vas), ajjhāseti, to lie upon (√si)

anupa (=anu+pa) anupakhādati to eat into (√khad) anupabbajati to give up the world (√vaj to go)

anupari (√anu+pari) anuparidhāvati to run up and down (√dhav) anupariyati to go round and round (√yā)



*anusam* (=anu + sam) anusangito, chanted together rehearsed, *anusañcarati*, to cross

*samud* (=sam + ud), *samukkamsati*, to exalt, *samucchindati*, to, extirpate (√chid), *samudeti*, to, remove (√i)

*samudā* (=sam + ud + ā,) *samudācarati*, to address, practise (√car), *samudāhato*, produced (√har), *samudāgamo*, beginning (√gam)

*samupa* (=sam + upa), *samupeti*, to approach (√i), *samupagacchati*, to approach

*samā* (=sam + ā), *samāharati*, to gather (√har); *samāgamo*, assembly (√gam)

*samabhi* (=sam + abhi), *samabhisiñcati*, to sprinkle (√siñc)

*upasam* (=upa + sam), *upasamharati*, to bring together (√har), *upasamvasati*, to take up one's abode (√vas, to live)

*Remark* The student must be prepared to meet with some other combinations, the general meaning of a word can always be traced from the sense of the several combined prefixes

517 It is important to note that the prefixes or prepositions are used, not only with verbs, but also with verbal derivatives, nouns and adjectives, as *anutīre*, along the bank, *adhicittam*, high thought; *abhinīlo*, very black.

518 *pari* is often written *palī* (72).

519. *pari*, *vi* and *sam* very often add merely an intensive force to the root

520 After prefixes, *sam*, *upa*, *parā*, *pari*, and the word *puṭa*, in front, √kar sometimes assumes the form **khar**. Ex. *purakkharoti*, to put in front, to follow = *pura* + √kar *parikkharo*, surrounding = *pari* + √kar.

521 A few adverbs are used very much in the same way as the Verbal Prefixes, but their use is restricted to a few verbs only. They are—

**āvi** = *in full view in sight, in view, manifestly, visibly*. It is prefixed to the verbs *bhavi* (√bhū) and *karoti* (√kar) I √ āvibhaviati to become manifest visible, to appear be evident avikaroti to make manifest clear evident to explain show

**antara** = *among, within between*, used with √dha, to put place I √ antaradhiyati, to vanish disappear hide antaradhiyati to cause to vanish or disappear

**attham** (*ad-* and noun) = *home disappearance disappearing setting* used with verbs of going = to set disappear (of moon sun and stars). Mostly used with the verbs *gacchati* and *eti* (√i,) to go I √ atthagacchati to disappear to set atthameti to set (of the sun)

**pātu** (before a vowel *pātur*) = *forth to view, manifestly, evidently*, used with *bhavi* and *karoti*. Ex *patubhavi*ti, to become manifest evident, clear to appear to arise *patubhāvo* appearance manifestation *patukaroti* to manifest make clear, evident to produce

**pura** = *in front forward before*, used almost exclusively with *karoti* (cf 520) I √ purakkharoti to put or place in front, to appoint or make a person (one's) leader and thence to follow to revere

**alam** = *fit, fit for*, used with verb *karoti* in the sense of decorating. Ex *alanakaroti*, to adorn embellish decorate

**tiro** out of sight, across, beyond, prefixed to roots kar and dhā, in the sense of covering, hiding, etc. Ex tirodhāpeti, to veil, to cover, put out of sight, tirodhānam, a covering, a veil, tirokarṣti, to veil, to screen; tirokāraṇī, a screen, a veil

522 Prefixes *du* and *su* are never used with verbs. (See Chapter on Adverbs) and prefix *a* (*an*), is very seldom so used

523 To finish this chapter on Verbs, we will now give the paradigm of a verb fully conjugated

*√pac*, to cook

### PRESENT SYSTEM

(stem *paca*)

*Present*

I cook, etc

<i>Active Voice.</i>		<i>Reflective Voice</i>	
<i>Sing</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur.</i>
1. <i>pacāmi</i>	<i>pacāma</i>	<i>pace</i>	<i>pacāmhe</i>
2. <i>pacasi</i>	<i>pacatha</i>	<i>pacase</i>	<i>pacavhe</i>
3. <i>pacati</i>	<i>pacanti</i>	<i>pacate</i>	<i>pacare</i> <i>pacante.</i>

*Imperfect.*

I cooked, etc.

1. <i>apaca</i>	<i>apacamhā</i>	<i>apacim</i>	<i>apacāmhase</i>
<i>apacam</i>	<i>apacamha</i>		<i>apacamhase</i>
2. <i>apaco</i>	<i>apacattha</i>	<i>apacase</i>	<i>apacavham</i>
3. <i>apaca</i>	<i>apacu</i>	<i>apacattha</i>	<i>apacatthum</i>

*Imperative*

Let me cook, etc.

1	pacami	pacāma	pace	pacamāse
2	pacāhi	paca	pacathā	pacassu
3	pacatu	pacantu	pacatāhi	pacantam

*Optative*

I should, would could can etc cook

1	paceyyami	paceyyama	paceyyāhi	paceyyāmhe
	pace			
2	paceyyasi	paceyyātha	pacetho	paceyyāho
	pace			
3	paceyya	paceyyuhi	pacetha	pacetāhi
	pace			

*Present Participle*

<i>Was</i>	pacamhi	pacamāno
	pacanto	pacano
<i>Fem</i>	pacatī	pacamanā
	pacantī	pacānā
<i>Pent</i>	pacamhi	pacam (nāhi)
	pacantāhi	pacunāhi

## AORIST SYSTEM

(Stem pac)

*Aorist*

I cooked or I have cooked etc

1	apacimhi	apacimhā	apaca	apacimhe
2	apaci	apacittha	apacise	apacivhāhi
3	apaci	apacurhi	apacā	apacurhi
	apaci	apacithsu	apacu	apacithsu

*Remarks* The augment *a* may be left out

## PERFECT SYSTEM.

(Stem *papac*).*Perfect*

I cooked, etc.

1	<i>papaca</i>	<i>papacimha</i>	<i>papaci</i>	<i>papacimhe</i>
2	<i>papace</i>	<i>papacittha</i>	<i>papacittho</i>	<i>papacivho</i>
3	<i>papaca</i>	<i>papacu</i>	<i>papacittha</i>	<i>papacire</i>

*Perfect Participle Active*

Having cooked

*Act**Refl*

<i>Mas</i>	<i>pacitavā</i>	<i>pacitavā</i>
	<i>pacitavanto</i>	<i>pacitavanto</i>
	<i>pacitāvī</i>	<i>pacitāvī</i>
<i>Fem.</i>	<i>pacitavatī</i>	<i>pacitavatī</i>
	<i>pacitavantī</i>	<i>pacitavantī</i>
	<i>pacitāvinī</i>	<i>pacitāvinī</i>
<i>Neut</i>	<i>pacitavam</i>	<i>pacitavam</i>
	<i>pacitavantam</i>	<i>pacitavantam</i>
	<i>pacitāvi</i>	<i>pacitāvi</i>

*Remarks* The Perfect Participle is the same for the Reflective as for the Active Voice (For formation see 465)

## FUTURE SYSTEM.

(Stem *pacissa*)*Future.*

I shall cook, etc

1	<i>pacissāmi,</i>	<i>pacissāma</i>	<i>pacissam</i>	<i>pacissāmhe</i>
2	<i>pacissasi,</i>	<i>pacissatha</i>	<i>pacissase</i>	<i>pacissavhe</i>
3	<i>pacissati,</i>	<i>pacissantī</i>	<i>pacissate</i>	<i>pacissante</i>

*Conditional*

If I could cook etc

- 1 apacissarh apacissamhā apacissarh apacissāmhase  
 apacisse apacissatha apacissase apacissavhe  
 3 apacissā apacissarhsu apacissatha apacissirhsu

*Future Participle*

<i>Mas</i>	pacissarh	pacissamano
	pacissanto	pacissano
<i>Fem</i>	pacissati	pacissamana
	pacissanti	pacissanā
<i>Neut</i>	pacissarh	pacissamanarh
	pacissantarh	pacissanarh

*Infinitive* pacitvā*Gerund* pacitva pacitvana pacitūna paciya*Fut P P* ' pacitabba pacaniya*P P P* pacita24 Paradigm of *Jcur*, to steal

Base coraya or core

*Active*

## PRESENT SYSTEM

First form	Second form
(base, coraya).	(base, core)

*Present*

1	corayāmi	corayāma	coremi	corema
2	corayasi	corayatha	coresi	coretha
3	corayati	coravanti	coreti	corenti

*Imperfect**(from base coraya only)*

1. acoraya	acorayamnā
acorayam	acorayamha
2. acorayo	acorayattha
3 acoraya	acorayu

*Imperative*

1 corayāmi	corayāma	coremi	corema
2, corayāhi	corayatha	corehi	coretha
3 corayatu	corayantu	coretu	corentu

*Optative*

1 corayeyyāmi	corayeyyāma	coreyyāmi	coreyyāma
2. corayeyyāsi	corayeyyātha	coreyyāsi	coreyyātha
3 corayeyya	corayeyyum	coreyya	coreyyum
coraye			

*Present Participle*

<i>Masc</i>	corayām	corayanto	corento
<i>Fem</i>	corayatī	corayantī	corentī
<i>Neut</i>	corayam	corayantam	corentam

## AORIST SYSTEM

*Aorist*

1 corayim	corayimhā	coresim	coresimhā
	corayimha		coresimha
2 corayi	corayittha	coresi	coresittha
3 corayi	corayum	coresi	coresum
	corayimsu		coresimsu

## PERFECT SYSTEM

The Perfect Tense of these verbs is not generally used with *But* it would be *cucora cucore cucorimha etc)*

Perfect Participle *Ich e*

Mas	corayitavā	coritavā
	corayitavanto	coritavanto
	corayitavi	coritavi
Fem	corayitavanti	coritavanti
	corayitavanti	coritavanti
	corayitavini	coritavini
Neut	corayitavanti	coritavanti
	corayitavanti	coritavanti
	corayitavi	coritavi

## FUTURE SYSTEM

## Future

1	corayissimi	corayissoma	corayissanti	corayissanti
2	corayissasi	corayissathi	corayissathi	corayissathi
3	corayissati	corayissanti	corayissanti	corayissanti

## Conditional

1	ncorayissami	ncorayissanti
2	ncorayisse	ncorayissathi
3	ncorayissā	ncorayissathi



## FUTURE PARTICIPLE

*Active*

<i>Masc</i>	corayissam	coressam
	corayissanto	coressanto
<i>Fem</i>	corayissatī	coressatī
	corayissantī	corcssantī
<i>Neut</i>	corayissam	coressam
	corayissantam	coressantam

*res Participle Reflective*

<i>Masc.</i>	corayamāno	corayāno
<i>Fem</i>	corayamānā	corayānā
<i>Neut.</i>	corayamānam	corayānam

*Infinitive* corayitum, coretum

*Gerund* corayitvā, coretvā

*P P F* corayitabbo, coretabbo

*P. P P* corito, coritā, caritam

525. The Reflective Voice presents no difficulty, it is generally formed on the base in *aya*

*Reflective**Present**Imperfect*

<i>Sing.</i>	<i>Plur</i>	<i>Sing</i>	<i>Plur.</i>
1. coraye	corayāmhe	acorayam	acorayāmmhase-
2. corayase	corayavhe	acorayase	acorayavham
3. corayate	corayante	acorayattha	acorayatthum

*Passive Voice*

526 The **PASSIVE VOICE** is formed in the usual way by joining *va* to the base by means of vowel ; lengthened to *ī*, the final vowel of base being dropped before *ī*

## EXAMPLES

*Present**Singular**Plural*

- |   |                          |                           |
|---|--------------------------|---------------------------|
| 1 | coriyāmi I am robbed     | coriyama we are robbed    |
| 2 | coriyasi thou art robbed | coriyatha you are robbed  |
| 3 | coriyati he is robbed    | coriyanti they are robbed |

*And so on for the other tenses*

527 The **Causal** and the **Denominative Verbs** are conjugated exactly like *coreti*

528 The following paradigm will familiarize the student with the changes which take place in the principal forms of the Verb

Root	Special Base	Active	Reflective	Passive	Causal	Causal Passive
√pac, to cook	paca	paccati	pacate	paccate, paccati	pāceti pācāpeti pācayati, pācāpayati	pāciyati pācāpiyati
√dā, to give	dadā	dadāti	dadate	dīyate, dīyati	dāpti, dāpāpeti	dāpiyati
√nī, to lead	ne, naya	neti, nayati	nayate	nīyate, nīyati nīyyati	nāyayati, nayāpeti nayāpayati	nayāpiyati
√han, to kill	hana	hanati, han- ti	hanate	haññate, haññati	haneti, hanāpeti hanayati, hanāpayati	hanāpiyati hanāpiyati
√khād, to eat	khāda	khādati	khādāte	khajjate, khajjati	{ khādeti, khādayati khādāpeti, khādāpayati	khādāpiyati khādāpiyati
√lū, to cut	lunā	lunāti	lunate	lūyate, lūyati	lāveti, lāvayati	lāviyati
√bhū, to be	bhava	bhavati	bhavate	bhūyate, bhūyati	bhāveti, bhāvayati bhāvāpeti, bhāvāpayati	bhāvīyati
√labh, to get	labha	labhati	labhate	labhate, lab- bhati	labhēti, labhayati labhāpeti, labhāpayati	labhāpiyati
√su, to hear	sunā	sunāti	sunate	sūyate, sūyati	sāveti, sunāpeti	sāvīyati
	suno	sunoti				

## CHAPTER VI

## I. DECLINABLES.

59 Under the term indeclinables are included all those words which are incapable of any grammatical declension that is *Adverbs Prefixes Prepositions Conjunctions and Interjections*

## ADVERBS

530 Adverbs may be divided into three groups

- (i) Derivative Adverbs formed by means of suffixes
- (ii) Case form Adverbs
- (iii) Pure Adverbs

531 (i) **Derivative Adverbs**

(a) These are formed by the addition to pronominal stems and to the stems of nouns and adjectives of certain suffixes

(b) Under this head come the *Adverbial Derivatives from numerals* given in (79ff) and the *Pronominal Derivatives* given in (336ff) The student ought now to read again these two classes of Adverbs

(c) The suffix *to* (346) is also added to prepositions nouns and adjectives to form a very large class of adverbs *to* is an ablative suffix (120) and therefore the adverbs formed with it have an ablative tense

- (i) from prepositions *abhito* near, *parato* further
- (ii) from nouns *dakkhinato* southerly on the south *pācīnato* easterly on the east *pīthito* from the surface from the back etc *pārato* from the further shore *orato* from the near shore
- (iii) from adjective *sabbato* everywhere

(d) suffixes *tra* and *tha* (346), showing place, are also used with adjectives: *aññatha* or *aññatra*, elsewhere, *sabbatha*, 'everywhere, *ubhayatthu*, in both places

(e) suffix *dā* (345) is likewise used with adjectives and numerals *ekadā*, once, *sadā* = *sabbadā*, at all times, always

(f) *dhī* is used like *dhā* (281, 283) *sabbadhi*, everywhere

(g) suffixes *so* and *sā* (122, e, d) likewise form adverbs *bahuso*, in a great degree, *atthaso*, according to the sense *balasā*, forcibly

(h) *Iti* (347) is extensively used as the particle of quotation, it is often abbreviated to *ti* (See Syntax)

532

### Case-form Adverbs

(a) some cases of pronouns and adjectives are used *adverbially*

(b) *Accusative Case* This case is very much used adverbially *kim*, why; *tam*, there, *idāṃ*, here; *yam*, because, since, from pronouns

(c) From nouns *divasam*, during the day, *rattim*, at night, *raho*, in secret, *saccam*, truly, *attham*, for the purpose of

(d) From adjectives *ciram* a long time, *khīppam*, quickly, *mandam*, stupidly

(e) Some adverbs of obscure origin may be classed as the *accusative case* of nouns or adjectives long obsolete such are *mitho*, *mithu*, one another, mutually, *aram*, presently, *sajju*, immediately, *tunhī*, silently, *alam*, enough, *sāyam* in the evening, *īsam*, a little, somewhat, *jālu*, surely, certainly, *bahū*, outside

*The Instrumentive* This case also is much used adverbially

From pronouns *tena* therefore *vena* because

From nouns *disasena* in a day *māsena* in a month, *divā* by day *sahā* suddenly

From adjectives *cirena* long *dakkhinena*, to the south *uttarena* to the north *antarena* within

*The Dative Case* the adverbial use of the Dative is restricted *atthāya* for the sake of for the purpose of *cirāya* for a long time *hitāya* for the benefit of

*The Ablative Case* is used frequently in an adverbial sense especially so is the case with pronouns

*kasinā* why *vasmā* because *tasinā* therefore *pacchā*, behind, after *ārā* afar off *hetthā* below

*The Cative Case* is seldom used adverbially from pronouns we have *kissa* why? from adjectives *cirassa* long, from nouns *hetussa* causally

*The Locative* is very often used adverbially as *bāhirc* outside *dūre* far *avidūre* not far *samīpe* *santike*, near *rahasi* privately, in secret *bhuvā* on earth on the earth

### (iii) Pure Adverbs

By these are understood the adverbs which are not obtained by derivation and which are not case forms such are

*kira* *kila*, they say we are told that *hi* certainly indeed *khalu* indeed *tu*, now indeed *atha*, *athu* and also, then, etc., etc

*na* expressing simple negation *mā* expressing prohibition *mā* is often used with the Aorist *Nanu*

used in asking questions to which an affirmative answer is expected. *Nu*, used in asking simple questions, *no*, not, *nūna*, surely, perhaps, *nānā*, variously

The particle *kva*, where?

The above particles are called *mpālā* by the grammarians, they number about two hundred.

Verbal Prefixes have already been treated of (514).

#### INSEPARABLE PREFIXES

(a) *a*, and before a vowel *an*, not, without, free from

*abhaya*, free from fear, *abāla*, not foolish, *apasanto*, not seeing, *anāloketvā*, without looking.

(b) *du*, and before a vowel *dur*, bad, ill, hard, difficult, as *dubbanno* (33 remark), ugly, ill-favoured, *dubbinito*, ill-conducted, *duddamo*, difficult to tame, *duggo*, difficult to pass, *dujjano*, a bad man, *dukkaro*, difficult to perform, *dujživam*, a hard life.

(c) *su*, has the contrary meaning of *du* good, well, easy, it implies excess, facility, excellence, *subhāsito*, well spoken, *subahu*, very much, *sudanlo*, well tamed, *sukaro*, easy to perform, *sulabho*, easy to be obtained

*Remarks* After *du*, the initial consonant is generally reduplicated, reduplication seldom takes place after *su*

(d) *sa*, which is used instead of *sam* (516), expresses the ideas of "possession, similarity, with, and; like, including." *sabhāriya*, with (his) wife, *salajja*, having shame, ashamed, *sabhogā*, wealthy, *savihārī* living with, *sadevaka*, including the world of gods

*Remarks* The particle *sa* is the opposite of particle *a*, *an*

## PREPOSITION

533 It has been seen that Verbal Prefixes are properly prepositions and are used with nouns as well as verbs

534 Many adverbs are used with a prepositional force along with nouns. Those of class (ii) Case-form Adverbs, are seldom used as prepositions except perhaps those in *to*

535 Prepositions, or words used prepositionally may govern any case, except the *Nominative* and *Vocative*

536 Most of the Verbal Prefixes require the noun to be in one case or other

537 The cases mostly used with prepositions or prepositional Adverbs are the *genitive* the *instrumental* and the *accusative*

But only a few are used separately from the noun they govern

For examples see Syntax of Substantives

## CONJUNCTIONS

538 Indeclinables distinctly conjunctive are very few. The principal are

(a) Copulative *ca* and also, but even. It is never used as the first word in a sentence *atha*, and then now *atho* and also then

(b) Disjunctive *vā* (never at the beginning of a sentence) or *uda* or *uda vā* or *jā ... vā* either or *yadi vā* whether, *yadi vā ... yadi, tā* whether ... or *atha tā*, or else rather *na vā* or not *tathā pi* neve theless



(c) Conditional *yadī*, *sace*, if, *ce* (never at the beginning of a sentence), if, *yadī evam*, *yajj*, *evam*, if so

(d) Causal *kī*, for, because; certainly

### INTERJECTION

*Ahaha*, alas! oh! aho! ah! *aho vata*, oh! ah! *are*, sorrow! I say! here! *dhu*, *dhī*, shame! fie! woe! *bho*, friend! sir! I say! *bhane*, I say! to be sure! *maññe*, why! methinks! *he*, oh! *sādhū*, well! very well! very good!

*General remarks* The use of some particles will be given in the chapter on Syntax.

## CHAPTER XII.

### COMPOUNDS

539 Declinable stems are frequently joined to one another to form *Compounds*. In the older language compounds are simple and rarely consist of more than two or three stems but the later the language is, the longer and the more involved they become.

540 Compounds may also have an *indeclinable* as the first member, there are even a few compounds made up entirely of indeclinables.

*Remarks.* The Case-endings of the first member or members of a compound are generally dropped, only in a few instances are they preserved.

541. There are six kinds of Compound Words

- (i) **Dvanda** Copulative or Aggregative Compounds
- (ii) **Tappurisa** Dependent Determinate Compounds.

- (iii) **Kammadhāraya**—Descriptive Determinate Compounds
- (iv) **Digu**—Numeral Determinate Compounds
- (v) **Abyayibhāva**—Adverbial Compounds
- (vi) **Dahubbihi**—Relative or Attributive Compounds

*Remarks* Native grammarians distribute the above into four classes by making Nos. iii and iv subdivisions of No. ii Tappurisa but this classification, through lack of sufficient distinctness confuses the student unnecessarily. We shall therefore follow the above division (541)

### **Dvanda**

*(Copulative or Aggregative Compounds)*

542 The members of these compounds are co-ordinate syntactically in their uncompounded state each member would be connected with the other by means of the conjunction *ca* and

543 Dvanda Compounds are of two kinds

- (i) The compound is a *plural* and takes the gender and declension of its last member
- (ii) The compound takes the form of a *neuter singular* and whatever the number of its members becomes a *collective*. This is the case generally with the names of *birds, parts of the body persons of different sexes countries trees herbs, the cardinal points domestic animals, things that form an antithesis, etc. etc*

*Remarks* The following rules are given as to the order of the members of dvanda compounds

- (a) words in *i* and *u* are placed first,
- (b) shorter words are placed before longer ones,

(c) *ī* and *ū* (long) are generally shortened in the middle of the compound,

(d) sometimes a feminine noun, in the middle of the compound, takes the masculine form, (candīmasuriyā) sometimes, or remains unchanged (jarāmaranam).

#### EXAMPLES OF (1)

Samanā ca brāhmanā ca = samanabrāhmanā, samanas and brahmīns

Devā ca manussā ca = devamanussā, gods and men.

Devānañ ca manussānañ ca = devamanussānam, of gods and men

Candīmā ca suriyo ca = candīmasuriyā, the sun and the moon

Aggī ca dhūmā ca = aggīdhūmā, fire and smoke

Dhammo ca attho ca = dhammatthā, the spirit and the word

Sāriputte ca Moggallāne ca = Sāriputtamoggallāne, in Sāriputta and in Moggallāna

#### EXAMPLES OF (11)

*Note that the compounds which come under (11), sometimes assume the form of the plural like those of No (1)*

Mukhanāsikaṃ = mukhañ ca nāsikā ca, the mouth and the nose

Chavimāṃsalohitaṃ = chavī ca mamsaṃ ca lohitañ ca, the skin, flesh and blood

Jarāmaranaṃ = jarā ca maraṇaṃ ca, old age and death

Hatthapādā or hattapādā = hatthā ca pādā ca, the hands and feet

Hatthiassam = hatthino ca assā ca, elephants and horses

Kusalākusalanā or kusalākusalā = kusalam akusalāñ ca, good and evil

Vajjimallā or vajjimalla = Vajji ca Mallā ca the Vajjians and the Mallians

544 The compounds which take the plural form are called *Itaritara* because the members of the compound are considered separately those that take the neuter singular form *samāhāra*, because the several members are considered collectively those that take either the plural or the neuter are called *Ikappa-samāhāra*

### Tappurisa

(*Dependent Determinate Compounds*)

545 In these compounds the first member is a substantive in any case but the Nominative and the Vocative *qualifying, explaining or determining* the last member

*Remarks* (a) The Case ending of the first member is elided

(b) In a few cases the Case-ending is not elided, these compounds are called *Alutta Tappurisa*

(c) The *ā* of such words as *rāja mātā, pitā bhātu* etc. is shortened in the first member

(d) Generally a tappurisa follows the gender of the last member

(i) tappurisa with accusative case

(*Dutiya Tappurisa*)

Araññagato = araññā gato gone to the forest

Sukhappatto = sukhaṃ patto, attained happiness

Saccavādi = saccaṃ vādi speaking the truth

Kumbhakāro = kumbhaṃ kāro a pot maker = a potter

Pattagāho = pattam gāho, receiving a bowl

Atthakāmo = attham kāmo, wishing the welfare of

(ii) tappurisa with *instrumentive case*

(*Tatiya Tappurisa*)

Buddhabhāsito = Buddhena bhāsito, spoken by the Buddha

Viññūgarahito = viññūhi garahito, censured by the wise

Sukāhatam = sukehi āhatam, brought by parrots

Jaccandho = jātiya andho, blind by (=from) birth.

Urago = urena go, going on the breast = a snake

Pādapo = pādena po, drinking with the foot (root) = a tree

*Remarks* In some tappurisa compounds, a word, necessary to express properly the full meaning, is altogether elided

Gulodano = gulena samsattho odano = rice mixed with molasses

Assaratho = assena yutto ratho = a carriage yoked with horses = a horse-carriage

Asikalaho = asinā khalaho, a combat with swords

(iii) tappurisa with *dative case*

(*Catutthi Tappurisa*)

*Remarks.* In these compounds, the last member designates the object *destined for* or *attributed to* that which is expressed by the first member.

Kathinadussam = kathinassa dussam, cloth for the kathina robe (the kathina robe is a robe woven within a single day as a meritorious act, on a fixed day, each year).

Saṅghabbhattaṃ = saṅghassa bhattaṃ rice (prepared) for the clergy

Buddhadeyyaṃ = Buddhassa deyyaṃ worthy to be offered to the Buddha

Rājārahaṃ = rañño arahaṃ, worthy of (*lit* to) the King

(b) Compounds formed by adding *kāmo* desirous of to an infinitive are considered to be tappurisas in the Dative relation \* as

Kathetukāmo = kathetum kāmo, desirous to speak

Sotukāmo = sotum kamo desirous to hear

Gantukāmo = gantum kāmo desirous to go

(iv) tappurisa with ablative case

(*Paṭicamī Tappurisa*)

*Remarks* These express fear of separation or going away from freedom from etc

Nagaraniggato = nagaramhā niggato gone out from town

Rukkhapatito = rukkhasmā patito, fallen from the tree.

Sāsanacuto = sasanamhā cuto, fallen away from religion

Corabhīto = cora bhīto afraid of the thief

Pāpabhīruko = pāpato bhīruko fearing sin

Pāpajigucchī = pāpato jigucchī 'loathing e it

Bandhanamokkho = bandhanasmā mokkho freedom from bonds or fetters

Lokaggo = lokato nggo greater than the world

Mātujo = mātīto jo born from a mother

(v) tappurisa with *genitive case*.

(*Chaṭṭhī Tappurisa*)

*Remarks* (a) Tappurisas in the Genitive relation are by far the most common

(b) Final *i* and *ū* of the first member are as a rule shortened to *i* and *u* respectively

(c) The word *ratti*, night, takes the form *rattam* at the end of a tappurisa

Rājaputtō = rañño putto, the king's son, a prince  
Dhaññarāsī = dhaññānaṃ rāsī, a heap of grains  
Naditīram = nadiyā tīram, the river-bank (from *nadī*)

Bhikkhunisangho = bhikkunīnam sangho, the assembly of the nuns (from *bhikkhunī*)

Naruttamo = narānaṃ uttamo, the greatest of men

(vi) tappurisa with *locative case*

(*satthamī tappurisa*)

Araññavāso = araññe vāso, living in the forest.

Dānajjhāsayo = dāne ajjhāsayo, inclined to almsgiving

Dhammarato = dhamme rato, delighting in the Law.

Vanacarō = vane caro, walking in the woods

Thalattho = thale ṭho, standing on firm ground

Pabbatatto = pabbatasmim tho, standing on a mountain

*Anomalous Tappurisa.*

(a) Sometimes the *first* member of a Tappurisa is placed last

Rājahaṃso = haṃsānaṃ rājā, the swan-king, but also . haṃsarājā

*Alutta Tappurisa*

(b) In these the Case endings are *not* dropped

Pabhaṅkaro = pabhaṅ karo making light = the sun

Vessantaro = vessaṅ taro crossing over to the merchants (a king's name)

Parassapadaṇi = parassa padaṇi word for another = Active Voice

Attanopadaṇi = attano padaṇi word for ones self = Reflective Voice

Kutojo = kuto jo sprung whence?

Anterāsiko = ante vaṣiko a pupil within = a resident pupil

Urasilomo = uraṣi (loc) lomo having hair on the breast = hairy-breasted

*The student will remark that the case of the first member may be any case but the Nominative and Vocative*

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(iii) **Kammadhāraya***Descriptive Determinate Compounds*

*Remarks* (a) In Kammadhāraya Compounds, the adjective *mahanta* assumes the form *mahā*, and if the consonant which follows is reduplicated, the form *maha*

(b) The word *santa*, good being takes the form *sa* (Sansk. *sat*)

(c) The word *puma*, a male, rejects its final *a*

(d) When the two members of a Kammadhāraya are feminine, the first one assumes the form of the masculine.



(c) The Prefix *na*, not, is replaced by *a* before a consonant, and by *an* before a vowel.

(f) Prefix *ku*, meaning bad, little, may become *ka* before a consonant, and *ka* before a vowel.

(g) In their uncompounded state, the two members of a Kammadhāraya are in the same case.

(i) The Kammadhāraya Compound (which is also called *Missakatappurisa*) is divided into nine classes :

(1) *Visesanapubbipada Kammadhāraya*, in which the determining or qualifying word is placed first, as :

Mahāpuriso = mahanto puriso, a great man

Mahānadi = mahantī nadi, a large river

Mahabbhayaṃ = mahantaṃ bhayaṃ, great fear.

Aparapuriso = aparo puriso, the other man

Kanhasappo = kanho sappo, a black snake

Niluppalaṃ = nilaṃ uppalaṃ, a blue lotus.

(2) *Viseṣanaparapada*, or *Viseṣanuttarapada-Kammadhāraya*; in this, the second member determines the first

Narasettho = naro settho, the oldest man.

Purisuttamo = puriso uttamo, the greatest man

Buddhaghosācariyo = Buddhaghoso ācariyo, the teacher Buddhaghosa

Sāriputtathero = Sāriputto therō, the Elder Sāriputta

(3) *Viseṣanobhayapada-Kammadhāraya*, the two members of which are determinate

*Remarks* A word as for instance *so* he is generally understood between the two members of these compounds

*Situnharā* = *sitarā* (*tarā ca*) *unharā*, heat and cold

*Khañjakhuṇṇo* = *khañṇo* (*ca so*) *kuṇṇo* (he is) lame (and) hump backed

*Andhabadhiro* = *andho* (*ca so*) *badhiro* (he is) blind (and) deaf

*Kalakatara* = *katara* (*ca tarā*) *akatarā* (what is) done (and) not done

(4) *Sambhāvanāpubbapada Kammadhāraya* in which the *first* member indicates the origin of the second term or the relation in which the *second* term stands to the first. In these compounds such words as *iti*, namely thus called *evam* thus called *sankhāto* called named *hutrā* being are generally understood in order to bring out the full meaning of the compound

*Hetupaccayo* = *betu* (*hutra*) *paccayo*, the term (*middle term*) being or considered as the cause = the term which is the cause or condition

*Anicca-saññā* = *anicca itī saññā* the idea, namely Impermanence

*Hīnasamato* = *hīno* *hutra* *samato*, equal in being low, unworthy

*Dhammabuddhi* = *dhammo itī buddhi* knowledge (arising from) the Law

*Attadiṭṭhi* = *attā itī diṭṭhi*, the (false) doctrine of personal identity

(5) *Upamā* or *Upamānuttarapada Kammadhāraya*, in these compounds analogy is expressed between the two terms. The word *eva* like is understood between the two members

Buddhādicco = ādicco viya Buddhho, the sun-like-Buddha.

Munisīho = sīho viya muni, lion-like-sage, lion-sage

So

Munipungavo, sage-bull

Buddhanāgo, Buddha-elephant.

Saddhammaramsī = ramsī viya saddhammo, Light-like-Good Law, the Light of the Good Law

*Remarks* The words *ādicca*, sun, *sīha*, lion; *puṇḍ-gava*, *usabha*, bull, *nāga*, elephant, are frequently used as in the above examples, to denote superiority, greatness, excellence, eminence, so that Buddhādicco may be translated the eminent Buddha, munisīho, the great sage, munipungavo, the eminent sage, etc., etc.

(6) *Avadhāranapubbapada-Kammadhāraya*, in which the *first* member specifies a general term Native grammarians, in resolving these compounds, insert the word *eva*, just, even (*but which in these examples cannot be translated into English*) between the two terms of the compounds In English, these compounds must be translated as if they were in the *Genitive relation*

Gunadhanam = gunoe vadhanam, wealth of virtues.

Sīlachanam = sīlaṃ eva dhanam, treasure of morality or of piety

Paññāsattham = paññā eva sattham, the sword of wisdom

Paññāpajjoto = paññā eva pajjoto, the lamp of wisdom.

Avijjāmalam = avijjā eva malam, the stain of ignorance

(7) *Āunipūḥṣaḥṣada karmadhāraya* the first member of which is *ku* (see *f*)

*Kuputto* = *ku* + *putto* a bad son

*Āudā* = *ku* + *dā* bad slaves

*Kadinnam* = *kad* + *innam*, bad food

*Kāpuri* = *ku* + *puri* a bad man

*Kaduvu* = *kad* + *uvu* badly noble not noble  
ignoble miserly stingy

*Kalavannam* = *ka* + *lavannam* a little salt

(7) *Ānupūḥṣaḥṣada karmadhāraya* (see *e*)

*Anavū* = *an* + *vū* ignoble

*Anṭi* = *an* + *ṭi* free from enmity secure

*Anuṃ* = *an* + *uṃ* not rising waves waves

*Anṭikkamma* = *an* + *ṭikkamma* (see *f*) not increasing  
growing or increasing

*Anṭhakkam* = *an* + *ṭhakkam* not wishing for  
the welfare of

(9) *Pūḍipūḥṣada karmadhāraya* in which the first member is *pū* or *pa* or any other prefix

*Pāṇavannam* = *pa* + *vannam* the excellent word :  
Buddha's word

(Native grammarians take *pū* to be the abbreviation of the word *pakalho* excellent)

*Pamukho* = *pa* + *mukho* (having the face towards),  
facing, in front of chief

*Vikappo* = *vi* + *kappo* (thought, inclination) option

*Atideva* = *ati* + *deva* Supreme deva or God

(Note that *devā* becomes *devo*),

Abhidhammo = abhi + dhammo (Law, doctrine) = transcending Doctrine = Metaphysics

Uddhammo = ud + dhammo, wrong or false doctrines

Ubbinayo = ud + vinayo (Discipline for the monks) = wrong Discipline

Sugandho = su + gandho, good smell = fragrance.

Dukkatam = du + katam, a bad, sinful act.

### 547 **Nouns in Apposition.**

Nouns in Apposition are considered to be Kamma-dhāraya Compounds

Vinayapīṭakam, the Vinaya-Basket (a part of the Buddhist Scriptures)

Angajanapadam, the Province of Bengal.

Magadharattham, the Kingdom of Magadha

Citto gahapati, Citta, the householder

Sakko devarājā, Sakka, the Lord of gods

*Remark* Sometimes the last member of a Kamma-dhāraya, being *feminine*, assumes the masculine form.  
As

Dīghajangho = dīghā + janghā (*feminine*), long-legged

### 548 **Digu (iv).**

(*Numeral Compounds*)

There are two kinds of Digu

(i) *Samāhāra Digu*, which being considered as *collective*, takes the form of the *neuter singular* in *m*

(ii) *Asamāhāra-Digu*, when the Digu does not express a whole, but the objects indicated by the last member are considered *individually*, the compound, as a rule, taking the form of the plural.

*Remarks* (a) Some words when last member of a Digu, change their final vowel to *a* if it be any other than *a*

(b) The stems only of the numerals are used as first members

### (i) SAMĀHĀRA DIGU

Tilokam the three worlds (collectively)

Tiratanaṃ the Three Jewels (collectively)

Catuṣaccam the four Truths (collectively)

Sattaham = satṭa + aham (dṛi) seven days = a week

Pañcasikkhūpadam the five P cepts (collectively)

Dvīratam = dvi + ratti, two nights (remark a)

Pañcagavam = pañca + gava (remark a)

Tivaṅgulaṃ = ti + ṅ (inserted 28) aṅgula three fingers

Navasatam nine hundred

Catusahassam four thousand

### (ii) ASAMĀHĀRA DIGU

Tibhavā the three states of existence

Catudisā, the four quarters

Pañcīndriyāni the five senses = pañca + indriyaṃ

Sakaṣasātāni = sakaṣa + satāni one hundred carts

Catusatāni, four hundred

Dvīsatasahassani two hundred thousand (dvi sata saḥassāni)

### 349 (i) Adverbial Compounds (Abyavibhāva)

*Remarks* (a) These compounds have for first member an indeclinable (329 ff)

(b) The *Abyayibhāva* generally assumes the form of the accusative singular in *m̐*, and is indeclinable

(c) If the final vowel of the last member is *ā* long, *ā* is replaced by *am*, other long vowels (except *ā*), are shortened.

(i)

Upagangam = upa + gangāyam (*loc*), near the Ganges

Upānagaram = upa + nagaram, (*loc*), near the town.

Upagu = upa + gunnam (*plural*), close to the cows

Anuratham = anu + rathe, behind the chariot

Yāvajīvam = yāva + jīvā (*abl*), as long-as life lasts

Antopāsādam = anto + pāsādassa, within the palace

Anuvassam = anu + vassam, year after year = every year.

Anugharam = house after house = in every house

Yathābalam = yathā + balena, according to (one's) power.

Pativātam = pati + vātam (*acc*) against the wind

Tiropabbatam = pabbatassa tiro, across the mountain.

Uparipabbatam = pabbatassa + upari, upon the mountain

Patīsoṭam = soṭassa + patiloma m, against the stream

Adhogangam = gangāya + adho, below the Ganges

Upavadhu = upa + vadhū, near (his) wife

Adhikumārī = adhi + kumārī, the young girl

(ii)

Sometimes, however, the case-ending is retained; the case thus retained being mostly the *Ablative* and the *Locative*. But in most cases, the neuter

form is also met with for the same compound. The Ablative termination may be retained when the indeclinable is *pari, apa, ā bahi, yāva*, etc.

*Yāvajivā or yāvajivāṇi*—as long as life lasts

*Apapabbatā or Apapabbataṇi*—away from the mountain

*Bahigamā or bahigāmaṇi*—outside the village

*Abhavaggā or ābhavaggaṇi*—to the highest state of existence.

*Purāruṇa or purarunaṇi* (= *arunamhā pure*), before daylight

*Pacchābhattā or pacchābhattaṇi* after meal

*Tiropabbata or tiropabbate (loc ) or tiropabbataṇi* beyond on the other side of the mountain

*Anto-avīcinhi (loc )* in hell

*Anutīre*, along the bank

*Antaravithiyāṇi (loc )* in the street

*Bahisāniyāṇi (loc )* outside the curtain

### 550 (vi) **Relative or Attributive Compounds** (*Bahubbhīhi*)

*Remarks* (a) A *Bahubbhīhi* Compound when resolved into its component parts, requires the addition of such relative pronouns as *he who that which*, etc. to express its full meaning. A *Bahubbhīhi* is therefore used *relatively* that is as an adjective and consequently, the final member assumes the forms of the three genders according to the gender of the noun which it qualifies. A *Bahubbhīhi* is equal to a relative clause.

(b) All the Compounds explained above (*Dvāda Tappurisa Kammadhāraya, Digu, Abyavibhāva*), become, if used as adjectives *Bahubbhīhi* Compounds.



(c) Bahubbīhi *being adjectives qualifying nouns*, must agree in gender, number and case with the noun which they qualify

(d) It follows from (c) that a Bahubbīhi may be in any case relation but the *Vocative*

The following are the different kinds of Bahubbīhi.

(1) *Pathama-Bahubbīhi*, Relative in the Nominative Case

Chinnahattho puriso = hand-cut-man = a man whose hands have been cut off

Here, *chinnahattho*, is the Bahubbīhi qualifying the noun *puriso*

Lohitamakkhitam mukham = lohītena makkhitam mukham, the mouth besmeared with blood, lohītamakkhitam is the Bahubbīhi.

Susajjitam puram, a well-decorated city, susajjitam is the Bahubbīhi.

(2) *Dutiyā-Bahubbīhi*, Relative in the Accusative Case; that is, the Bahubbīhi gives to the word which it determines or qualifies the sense of the *Accusative-relation*

Āgatasamano sanghārāmo = imam sanghāiāmam samano āgato, this monastery the priest came to = the monastery into which the priest came; Āgatasamano = Bahubbīhi.

Ārūḥhanaro rukkho = so naro imam rukkham ārūḥho, the tree up which the man climbed  
Ārūḥhanaro = Bahubbīhi

(3) *Tatiyā-Bahubbīhi*, Relative in the Instrumentive Case in which the Bahubbīhi gives to the word it determines the sense of the *Instrumentive relation*.

Jutindriyo samanno = venna juttāni indriyaṇi so samanno the samanno by whom the senses have been conquered Jutindriyo-Bahubbhi

Vijitāmāro Bhagavā = so Bhagava yenna Māro vijito the Blessed One by whom Māra was vanquished = the Blessed One who vanquished Māra Vijitāmāro-Bahubbhi

(4) *Catutthi Bahubbhi* Relative in the Dative relation, that is in which the Bahubbhi gives to the word it determines the sense of the *Dative relation*

Dinnasunko putiso = va sa sunto dinnaso so he to whom va is given Dinnasunko Bahubbhi

Uppattibhoggam uparāmaṇo = so samanno va ba bhogganam upparāmaṇo the priest to whom food is given Uppattibhoggam-Bahubbhi

(5) *Paṭcamī Bahubbhi* Relative in the Ablative Case in which the compound gives to the word it determines the sense of the *Ablative relation*

Viggajjano gamo = aṇṇaṃ imasmiṃ viggajjito that village from which the people have departed = an abandoned village Viggajjano-Bahubbhi

Apagatākālakaṃ vuttham = udam vattitthi yasma kālakaṃ apagatā the cloth from which (the) black spots have departed a cloth free from black spots Apagatākālakaṃ-Bahubbhi

(6) *Chatthi Bahubbhi* Relative in the Genitive Case in which the compound gives to the word it determines the sense of the *Genitive relation*

Chinnahattho puriso = so puriso vassa hattho chinno the man whose hands are cut off Chinnahattho-Bahubbhi

Visuddhasīlo jano = so jano yāssa sīlam visuddham, that person whose conduct is pure = a moral person Visuddhasīlo = Bahubbīhi

(7) *Sattamī- Bahubbīhi*, Relative in the Locative Case, that is, in which the Bahubbīhi gives to the determined word the sense of the *Locative Case*

Sampannasasso janapado = yasmim janapade sassāni sampannāni, a district in which the crops are abundant = a fertile district Sampannasasso = Bahubbīhi

Bahujano gāmo = yasmim gāme bahū janā honti, a village in which are many persons = a populous village, Bahujano = Bahubbīhi

(e) The word determined by the Bahubbīhi Compound is as often understood as expressed, for example :

Dinnasunko (4) = he who receives taxes = a tax-collector

Jitindriyo (3) = he who has subdued his senses.

Lohitamakkhito (1) = besmeared with blood

Sattahaparinibbuto = dead since a week.

Somanasso = joyful (*lit*, he to whom joy has arisen)

Chinnahattho (6) = he whose hands have been cut off.

Māsajāto = a month old (*lit*, he who is born since one month)

Vijitamāro (3) = he who has conquered Māra = the Buddha

(f) In some Bahubbīhi, the *determining* word may be placed either first or last without changing the meaning

Hatthachinno or chinnahattho.

Jātamāso or māsajāto

(g) Feminine nouns ending in *ī* as well as stems ending in *ī* (= *ī* see 163 words declined like *sattī*) generally take the suffix *ka* when they are the first member of a Bahubbhi. Possession is then implied.

Bahukattuka देशका place in which there are many artisans

Bahukumatī adī kulīdī = a family in which there are many girls

Bahurādīko नगरपट्टा - a district with many rivers

Note that long *ī* is shortened before *ka* the same remark applies to long *u*

(h) When a feminine noun is the first member of a Bahubbhi it takes the masculine form if determining a masculine noun and the first member if also feminine drops the sign of the feminine

dighī nāghī a long legged woman but dighanāgh puriso a long legged man

(i) The adjective *mahī* may be used as the first member of a Bahubbhi *mahīpadānī* of great wisdom very wise

(j) Sometimes *ā* is added to the words *dhanu* a bow *dhamma* the law and a few others when first members of a Bahubbhi

Āndhivādhānu - *gandhivādhānu* (27 ii) Arjuna he who has a strong bow

Paccakkhadhammā but also paccakkhadhammo to whom the Doctrine is apparent

531 The student will have remarked that all the examples given above of Bahubbhi are *Digu* *Tap* *puriso* *kammadhāra* *Dvanda* *Abhyūbhava* used relatively. To make the matter clearer, however a few examples are here given

*Dvanda used relatively*

Nahātānulitto, bathed and anointed

Kusalākusalāni kammāni, good and bad actions.

*Tappurisa used relatively*

Buddhabhāsito dhammo = the Doctrine spoken by the Buddha = Buddhena bhāsito dhammo

Sotukāmo jano = a person desirous to hear = one desirous to hear

Nagaraniggato = one of the who has gone out of town.

*Kammadhārayu used relatively*

Gunadhano = rich in virtues

Sugandho = fragrant

Khañjakhujjo puriso = a lame and hump-backed man

*Dighu used relatively*

Dvimūlo rukkho = a two-rooted tree

Pañcasatāni sakatāni = five hundred cats

Sahassaramsi = the thousand-rayed = the sun

*Abyayibhāva used relatively*

Saphala = saha phala = fruitful (lit, having fruits).

Savāhano Māro = Māra with his *monture*.

Niraparādho Bodhisatto = the faultless Bodhisatta.

**Upapada Compounds.\***

552 When the second member of a Dutiyā-Tappurisa Compound is a Kita noun or Primary derivative (see Chapter XIII *Primary and Secondary Derivation*), and the first member a noun in the *Accusative* relation, the compound is called Upapada. Such a compound may therefore be called indifferently *upapada* or *upapadatappurisa*, or simply *tappurisa* \*

\* *Naruttidīpani*.

## I VAMPILES

Atthakāmo = attham kāmō wishing for the welfare of (kāmo is a *kā* derivative)

Kumbhālāro = kumbhārī lāro, a pot maker = a potter (lāro is a *kā* derivative) So

Paṭṭaḅbho = paṭṭaḥ ḅho receiver of the bowl

Kathākarō = katharī lāro = carriage maker = cartwright

Brahmārari = brahmārī arī one who leads the higher life

Dhammavāṇi = dhammārī vāṇi he who knows the law

## Idiosyncratic Compounds

553 A few compounds are found which are quite anomalous in their formation that is they are made up of words not usually compounded together. These compounds must probably be considered as of very early formation and be reckoned amongst the oldest in the language. We give a few examples

Vatatho = va + tathā false unreal

Vatthutatho = vattā + tathā real true as it really is

Itihā (= itī, thus + hā—lengthened to i) = thus indeed = introduction legendary lore legend

Itihāsa (= itī, thus + hā indeed + āsa was) = thus indeed it was—itiha

Itihittha (= itihā + itihā) = itihā itihāsa

Itivuttā (= itī thus + vuttā P P P of vatti, to say) = thus it was said Name of a book of the Buddhist Scriptures

Itivuttaka (= itī + vuttā + ka—suffix) = itivuttā

Aññamaññārī (= aññārī + aññārī), one another

Paramparo (=param + para)=successive

Ahamahamikā (= aham, I + aham + īka suffix),  
egoism, arrogance, the conceit of superiority,  
lit, connected with I)

### Complex Compounds.

554 Compounds, as above explained, may themselves become either the first or the last member of another compound, or two compounds may be brought together to form a new one, and this new one again may become a member of another compound, and so on to almost any length, thus forming compounds within compounds. These compounds are almost used *relatively*, that is, they are Bahubbhīhi. The student ought to bear in mind that, *the older* the language is, the fewer are these complex compounds, and the later the language, the more numerous do they become, it therefore follows that long compounds are a sign of decay and, to a certain extent, a test as to the relative age of a text.

### EXAMPLES

Varanarukkhamūle, *at the foot of the varana tree*, is a tappurisa compound in the genitive relation, and is resolved as follows

varanarukkhasa mūle, varanarukkhasa is itself a kammadhāraya compound = varana eva ruk-kha. It is therefore a tappurisa compound, the first member of which is a kammadhāraya compound

Maranbhayatajjito, *terrified by the fear of death*, a bahubbhīhi qualifying a noun understood, and is a tappurisa in the instrumentive relation :

- maranabhravēna tājito, maranabhravā is itself a tappurisa in the Ablative maranā bhavā

Sihirap̄hakkathāp̄uravuttanāthi the translation of

- the *Singhalese Commentaries* is first a tappurisa compound Sīhiraṭṭhakkathāva p̄uravuttanāthi second another tappurisa: Sīhiraṭṭhakkathā = the Commentaries of Ceylon = the *Singhalese Commentaries*

Ap̄arimitakāraṇācchitṭupubbābhāvanibbattāva produced by the power of merit accumulated during an immense (period of) time the whole is a bahubbhi feminine in the Instrumentive We resolve it shortly

Ap̄arimitakāraṇācchitṭupubbābhāva a tappurisa determining nibbattāva

Ap̄arimitakāraṇācchitṭupubbābhāva a kammadhāraya determining, bhāva

Ap̄arimitakāraṇācchitṭupubbābhāva a kammadhāraya determining pubbā

Ap̄arimitakāraṇācchitṭupubbābhāva a kammadhāraya determining ācchitṭupubbā lastly ap̄arimita is a kammadhāraya a + p̄arimita In its uncompound state it would run as follows ap̄arimite kale ācchitṭupubbābhāva bahēna nibbattāya

*Remark* The student should follow the above method in resolving compounds

### *Changes of certain words in compounds*

555 Some words when compounded change their final vowel when last members of a bahubbhi they of course, assume the endings of the three genders according to the gender of the noun they determine The most common are here given



Go, a cow, bullock, becomes, *gu*, *gavo* or *gavam*, *pañcagu*, bartered with five cows (*pañcahi gohi kīto*), *rājagavo*, the king's bullock (*rañño go*), *dāragavam*, wife and cow (*dāro ca go*), *ḍaṣa-gavam*, ten cows

Bhūmi place, state, stage, degree, storey, becomes *bhūma* *jātibhūmam*, birth-place (*jātiyā bhūmi*); *dvibhūmam*, two stages (*dvī bhūmiyo*); *dvibhūmo*, two-storeyed *Ka*, is sometimes superadded, as . *dvibhūmako* = *dvibhūmo*

Nadī—a river, is changed to *nada* *pañcanadam*, five rivers, *pañcanado*, having five rivers

Angulī—finger, becomes *angula* (see, 548, a)

Rattī night, is changed to *ratta* (see, 548, a), here are a few more examples *dīgharattam*, for a long time (*lit*, long nights = *dīghā rattīyo*), *ahorattam*, day and night (*aho rattī*), *addharattito*—midnight (*rattiyā addham* = the middle of the night)

Akkhī eye, changes to *akkha*, *visālakkho*, large-eyed (*visālāni akkhīni yassa honti*), *virūpakkho*, having horrible eyes, name of the Chief of the Nāgas (*Virūpāni akkhīni yassa*—to whom (are) horrible eyes), *sahassakkho*, the thousand-eyed—a name of Sakka (*akkhīni sahasāni yassa*), *parokkham*, invisible, *lit*, “beyond the eye” (*akkhīnam tirobhāgo*).

Sakhā (masc) friend, companion, becomes *sakho* *vāyusakho*, the breeze's friend = fire (*vā-yuno sakhā so*), *sabbasakho*, the friend of all (*sabbesaṃ sakhā*)

Attā self, one's self becomes *atta*, *pahitatto*, resolute, whose mind is bent upon = *lit*, directed

towards (p<sup>hi</sup>to p<sup>es</sup>ito att<sup>a</sup> yena by whom the mind is directed upon) p<sup>hi</sup>tatto, of firm mind (p<sup>hi</sup>to att<sup>a</sup> assa whose mind is firm)

Puma=males a man becomes p<sup>u</sup>ma and finally it is assimilated to the following consonant according to the usual rules. pulling<sup>g</sup>am the male sex manhood the masculine gender (p<sup>u</sup>ma + linga<sup>ni</sup> characteristic sign, p<sup>u</sup>ma<sup>lo</sup> il<sup>o</sup> a male cuckoo (p<sup>u</sup>ma + l<sup>o</sup>kilo)

Sa<sup>hi</sup>—with is abbreviated to sa which is placed at the beginning of compounds ka is sometimes super-added sapicuka of cotton with cotton as —sapicuk<sup>am</sup> ma<sup>ni</sup>ma<sup>ni</sup>lik<sup>am</sup> a ball of cotton cotton ball sadeval<sup>o</sup> with the deva worlds saha is used in the same sense sahodaka with water containing water (saha udaka)

Santa—good being is also abbreviated to sa (see 546, b) sappurisa a good man sajjano well born virtuous (sa + janna, a person)

Sama=—same similar equal is likewise shortened to sa sajati or sajatila of the same species of the same class (sani<sup>ni</sup>sa<sup>ni</sup>jati) sajanapado of or belonging to the same district (saman<sup>am</sup>apado) sanamo of the same name (samano namo) sanubhi of the same navel=uterine

Mahanta—becomes mahā (see 546 a)

Jāyā—wife takes the forms jāni jāni tudam jāyam before the word pati, lord husband jāyāpati, jāyam pati jāni<sup>ni</sup>pati jāmpati, tudampati=husband and wife

The *Virtthidīpanī* has the following interesting note on the word tudam. Yathā ca Sakka<sup>ni</sup>gaganthe<sup>ni</sup> 'dāro ca pati ca dam pati ti And lower down 'Tattha tu saddo padapōraṇa matte yujjati' (p. 186.)

*Verbal Compounds.*

556 Many nouns and adjectives are compounded with √kar, to do, and √bhū, to be, or with their derivatives very much in the manner of Verbal Prefixes.

557. The noun or adjective stems thus used change final *a* or final *i* to *ī*.

## EXAMPLES.

daḥha, hard, firm, daḥhīkaroti, to make firm,  
                     daḥhīkaranam, making firm, strengthening.  
 bahula, abundant, bahulikaroti, to increase, to enlarge.  
                     bahulikaranam, increasing,  
                     bahulikato, increased  
 bhasma, ashes, bhasmībhavati, to be reduced to ashes.  
                     bhasmībhūto, reduced to ashes

## CHAPTER XIII

## DERIVATION

558 We have now come to a most important part of the grammar the formation of nouns and adjectives, otherwise called Derivation.

559 In Pāli, almost every declinable stem can be traced back to a primary element called Root

560 A root is a primitive element of the language, incapable of any grammatical analysis, and expressing an abstract idea. It is common in European languages to express the idea contained in the root by means of the Infinitive, for instance, √gam, to go, but it must be borne in mind that the root is *not* an infinitive nor indeed a verb or a noun but simply a primary element expressing a vague indefinite idea. This indefinite idea is developed out of the root and is made to ramify into a diversity of meanings, both abstract and concrete, by means of suffixes.

561 The roots of the Pāli language, with slight

variations in form, easily recognizable to the trained eye are common with those of Sanskrit and consequently with many of the roots of the Indo-European languages

562 Every true root is monosyllabic as *nas* to perish *bhā* to shine *ruh* to grow *pac* to cook. Roots which have more than one syllable are the result of (a) the union of a Verbal Prefix with the root itself both having become inseparable in the expression of a particular idea, for instance *Ḍsaṅgam* to fight *saṃ* + *Ḍgam* *lit* to come together to close in upon and (b) of reduplication (३-३५) as *Ḍjāgr* to be wakeful, from *Ḍgr* (Sunk *Ḍ gr*) to awake

563 There are two great divisions of Derivation

(i) *Kita* (kṛt) or Primary

(ii) *Taddhita* or Secondary

564 Primary Derivatives are formed from the root itself. Secondary Derivatives from the Primary Derivatives

565 Native grammarians recognise a third derivation, which they call *unādi* (un + ādi) from the suffix *un* by which a few words are derived. But the *unādi* derivation is very arbitrary and the connection between the noun and the root is not clear either in meaning or in form. These *unādi* derivatives are included in the *Kita* Derivation, *unādi* suffixes are therefore included in the *Kita*-Suffixes and will be distinguished by an asterisk ( \* )

566 We shall, therefore, in the present chapter, treat of Primary and Secondary Derivations. A few hints only will be given on the *unādi* Derivation.

567 When suffixes both primary (*kita*) and secondary (*taddhita*) are added to roots nouns or adjectives

*guna* (103ff) frequently takes place, that is, *a* may be lengthened to *ā*, and *i* and *u* be respectively changed to *e* and *o*.

568 Whenever *guna* takes place by the addition of a suffix, native grammarians put an *indicatory sign* before or after the suffix to show that *guna* is to take place, this *indicatory sign* is generally the letter *n* and sometimes the letter *r*. For instance √*cur*, to steal + suffix *na* = *cora*, a thief. Here the true suffix is *a*, the letter *n* being simply *indicatory* that *guna* change must take place, again, √*kar*, to do + *na* = *kāra*, a doer. But √*kar* + suffix *a* = *kara*, a doer, in this last example no *guna* takes place, and, therefore, the suffix has not the *indicatory sign*. This sign is called by grammarians *anubandha*. It is therefore clear that the *anubandha* or '*indicatory sign of guna*' is not a part of the suffix.

569 European grammarians do not as a rule note the *anubandha*, but in this book it will be noted and put within brackets, and in small type, after the true suffix, thus (**n**)*a*, or *kā* (**n**). The true suffixes will come first, printed in bold type.

570 Again, some suffixes are shewn by native grammarians by means of some *conventional signs* for instance *nyu* is the *conventional sign* for suffix *aka*; *yu*, for suffix *anam*. Such *conventional signs* will be shewn within brackets after the true suffix, as **anam** (*yu*); this means that *anam* is the true suffix, *yu* the *conventional sign* used by native grammarians to represent the suffix *anam*.

571. It must be remembered that sometimes even some of the prefixes explained in (514ff) undergo *guna*, as *virajja* + *ka* = *verajjaka*, *patipada* + (**n**) *ā* = *pātipadā*, *vinaya* + (**n**) *ika* = *venayika*.

572 Before some suffixes (generally those with the indicator *n*) final *c* of the root is changed to *k* and final *j* to *g* as √pac + (n) a = pāka a cool √ruj + (n) a = roga disease

573 The final vowel of a stem may be elided before a suffix

574 The rules of sandhi and assimilation are regularly applied

### (i) Primary Derivatives

(*kīta*).

575 As has been said already Primary Derivatives are formed directly from the roots by means of certain suffixes, these suffixes are called *kīta suffixes*.

576 The *kīta* suffixes are given below in alphabetical order to facilitate reference

1—(a)(n)(a) By means of this suffix are formed an extremely large number of derivatives some of which take *guna* and some of which do not. It forms nouns (*substantive and adjective*) showing

1st—*action*: √pac to cook + a = pāka the act of cooking, the cooking, √caj to forsake + a = cāgaṭ for saking abandonment √bhaj to divide + a = bhāga dividing; √kam, to love + a = kama, love

2nd—the *doer or agent* √car to roam + a = cāra and cara a spy √har to take captive + a = hara the Captivator (a name of Śiva) √kar, to do make + a = kara that which does = the hand also kāra, a doer, maker

3rd—*abstract nouns of action*: √kar + a = kara, action, making, √kam to step, proceed + a = kama step succession, order, √kamp to shake + a = kampa shaking, trembling, √yuj to join + a = yoga, joining

4th It forms *adjectives* √kar + a = *kāra*, "doing, making, also *kara*, causing, making; √ car, to walk, roam, *cāra*, walking roaming, and also . *cara*, do, √ plu, to swim, float + a = *plava*, swimming, floating

The student will readily understand that the root may be preceded by any prefix. sam + √gam + a = *sangāma*, assembly, pa + √vis, to enter + a = *pavesa*, entrance, anu + √sar, to go, move, walk + a = *anusa*, following, conformity *The same remark applies to all the suffixes*

577. From the adjectives formed by this suffix (4th) are formed the upapada compounds (552) *kammakāro* = *kammam kāro* (*kammam karotī* 'ti), the doer of the act, *kumbhakāro* = *kumbham kāro* (*kumbham karotī* 'ti), the maker of the pot = potter

578 Very similar in character with the upapada compounds are those compounds which are names of persons In our opinion, they are simply and purely upapadas, but Kaccāyana has the following rule "saññāyam A NU that is To form a proper name, suffix NU (=m = Accusative Case), is added to the first member of the compound, which is the *direct object* of the root which forms the second member and after which the suffix A is added to denote the agent *arindama*, the subduer of his enemies = *ari*, enemy + m (nu) - √dam, to subdue + a So *Vessantara*, who has crossed over to the merchants (*vessa* + m (nu) + √tar, to cross + a), *Tanhakara*, creating desire = *tanhā* desire + m (nu) + √kar + a The name of a Buddha.

It will be seen from the above examples that the first member is in the Accusative Case and is governed by the second member which is an *agent-noun* formed by suffix A

*Remark* The nouns formed by ॠ are masculine, they form the feminine according to rules (183) and the same applies to the adjectives (197)

**Abha\***—Used to form the names of some animals the derivation is obscure *Kalabha* or *kalabha*, a young elephant from ॠkal, to drive to sound *usabha* a bull from ॠus (Sansk १५) to go, flow, push *sarabha* a fabulous eight-legged kind of deer from ॠsar (Sansk ८१) to injure break, tear *karabha* a camel from ॠkar to do

**Aka** (ॠॡॡ)—forms a numerous class of action nouns and adjectives with guna of the radical vowel ॠkar to make do+akn=*kāraka* making, causing maker doer ॠgah, to take receive+aka=*gāhaka* taking receiving, a receiver sometimes a—y is inserted between aka and a root ending in a vowel, especially long da ॠd to give+akn=*dāvaka* a giver

*Remark* The feminine of these derivatives is generally in *kā* or *ikā*

**Aia\***—forming a few nouns of doubtful derivation from, it is said, the roots ॠpaṭ to split, slit ॠkus to heap bring together cut ॠkal to drive sound throw etc etc, *paṭala*, covering membrane roof *kusala* that which is capable of cutting sin=meritorious act, these nouns are neuter

**An**—only a few words are derived from this suffix : ॠrāj to rule +an=*rājan*, a king ruler

*Remark* Nouns in an have the Nom Sing in ā (136 ff)

**Ana** (ॡॡ)—this suffix forms an immense number of derivative nouns and adjectives The nouns are neuter, or feminine in ā, the adjectives are of the three genders Guna may or may not take place, it is,



however, more common with the adjectives Nouns :  
 √pac, to cook, + ana = *pacanam*, the cooking, √gah,  
 to take, + ana = *gahanam*, the seizing, taking, √thā,  
 stand, to + ana = *thānam*, a place Adjectives pa +  
 nud, √to push, move + ana = *panudano*, removing,  
 dispelling, √ghus, to sound + ana = *ghosano* sounding,  
 √kudh, to be angry + ana = *kodhano*, angry The  
 feminine of these adjectives is sometimes in ā, some-  
 times in ī Fem √sev, to serve, stay by, + ana = *sevanā*,  
 also, *sevanam*, service, following, √kar, to execute +  
 ana = *kāranā*, agony, torture

**as** This suffix forms a not very large, but impor-  
 tant class of words, which have already been explained  
 (160), *guna* sometimes takes place, they are declined  
 like *manas* (159), their Nōm Sing is in o √vac, to  
 say, speak + as = *vacas* (*vaco*), speech, word, √tiḥ, to  
 be sharp + as = *tejas* (*tejo*), sharpness, splendour

**āni\*** Rarely found, it properly does not form  
 nouns, but a vituperative negative imperative, with the  
 prohibitive particle *a* (p 242, *a*) before the root, and a  
*dative of the person who is forbidden to act* *agamāni*  
 = a + √gam + āni = you are not to go! as in “*para-*  
*desam te agamāni*” you are not to go elsewhere! “*te-*  
*idam kammam akarāni* (*a* + √kar + āni)

**avi** = *vī* (*tāvi*) is used as has already been seen, to  
 form participles (231) *so also*

**āna** (118), *also* at, ant = *nta* (440) so that the Perf  
 Active, the Pres Active and the Reflective Participles  
 are considered by native grammarians as coming under  
 the head of Kita Derivatives The same remark ap-  
 plies to the P P P.

**dhu** so given by native grammarians is, properly :  
**adhu**; it forms but a few derivatives and is only an-  
 other form of **thu** = **athu** (*q. v*)

ī—forms a large class of derivatives masc., fem and neuter, as well as a few adjectives. The nouns may be *agent nouns* or *abstract*. But the derivation is not always quite clear (principally of neuter nouns), hence some grammars include this suffix among the unādi. *Strengthening* takes place in a few roots. Masc. √ku to sound, sing+ī=kavi one who sings=a poet, √mun=√man to think+ī=muni one who thinks=a sage. Fem. √lip to smear rub+ī=lipī a rubbing over writing. √ruc to shine, to please+ī=ruci light pleasure. Neut. akkhi eye aggi fire atthi bone and a few others of very doubtful derivation. Adj. √suc to beam glow burn ī=suci beaming clear, pure.

By means of this suffix is formed from √dhā to bear hold a derivative dhi which forms many compounds mostly masculine sam+dhī=sandhi connection, union (in grammar=euphony) udadhi the ocean =uda, water+dhī holding (uda+ √dhā+ī) others are nidhi a receptacle (ni+ √dhā+ī) paridhi circle halo (pari+ √dhā+ī).

Similarly from √dā to give with prefix ā we obtain: ādi (=ā + dā+ī) and so forth and so on etc. *lit* =beginning. The word ādi is much used at the end of compounds.

**icca** (ricca), and **iriya** (iriya)—are given by Kaccāyana as kīta prefixes but in reality they are not both are suffixes of the F P P (466) they are found only in the two examples kicca and kiriya (*lit* = what is to be done=) business: √kar+icca=kicca (with elision of radical *k* and of *r*) √kar+iriya=kiriya (with elision of radical *k* and of *r*). But the true derivation\* is √kar+tya=kitya (with elision of *ar*

\* Sans k=√kr+tya=kṛtya, √kr+ya=kṛya=kṛiya

and insertion of *i*) — *kicca*, according to the usual rules (74).

**ika** is given for the only root *gam*, to go, *gamika*, one who goes

**in** = *ī* (*nī*) This forms a very great number of derivatives whose stem ends in **in**, and the Nom Sing *ī* (see 137, 173), they are properly possessive adjectives, sometimes used *substantively* Guna as a rule takes place *√gah*, to take, receive + *in* = *gāhin* (*gāhī*), taking, catching, *√kar* + *in* = *kārin* (*kāri*), doing, *pāpā-kārī*, a sinner, *√yā*, to go, *vāyin* (*yāyi*) going, *nagarayāyī* going to the town, *√dā*, to give, *dāyin* (*dāyī*), giving, a giver Note that a *y* is inserted between the suffix and the roots ending in *ā* long The feminine is formed according to rules (189)

**ina** A few nouns are formed by this suffix there is no guna *√sup*, to sleep + *ina* = *supinam* (neut), a dream, sleep The derivation of some nouns and adjectives from this suffix is not apparent and clear, and it is also classed as an *unādi*, *√dakkh*, to be able, skilful + *ina* = *dakkhina*, able, southern

**ira** The derivatives from this, nouns and adjectives, are few, there is no guna *√ruc*, to shine + *ira* = *rucira*, brilliant, beautiful, *√vaj*, to be strong + *ira* = *vajira*, thunderbolt

**iya, ittha** are the suffixes used for the comparison of adjectives (238)

**isa\*** forms a few nouns, mostly masc, of rather obscure derivation *√pur*, to fill + *isa* = *purisa* a man, person; *√sun*, to oppress + *isa* = *sunisa*, an oppressor, *√il*, to shake, come + *isa* = *ilisa*, one who shakes; *√mah*, to be great + *isa* = *mahisa*, mighty, a buffalo

**Itta\*** (nitta) —is said to express *multitude* (८); the root is gunated. *Idad* to speak to play (music) + itta = *ṛāḍḍam* the multitude of those who play music = an orchestra. The suffix and its derivatives are incomprehensible but see **tta**, **tra** where its probable formation will be explained.

**ivara\***—forms a few neut. nouns of doubtful connection with the roots from which they are derived. *Idi* to gather to depend upon *ivari* *civaram* a monk's garment that which is heaped upon or depended upon. *Idpi* to drink + *ivara* *pivaram* beverage—that which is to be drunk.

**ka**—is added to very few roots which take gunas; it forms agent nouns and adjectives. *Idad*, to speak + **ka** = *-ādaka* one who speaks a musician playing, (adj.) *Idah*, to burn + **ka** *dahaka* burning, (adj.) Note that these words would be better derived from suffix **aka** (q 7). *Idu* to (१) sink + **ka** *sukka* dry dried up. *Idhu* (Sansk. *śu*) to dribble drop + **ka** = *thoka*, a little. **ka** often takes a connecting vowel—i or u before a root, and to make the suffixes **ika** **uka** (q 7).

**la**—generally with connecting vowels *a* or *i* before it. **la** is but another form of **ra** (q 7). *Idhu* to be thick, strong + **la** = *thula* thick fat. *Idap* to waver tremble + (a) **la** = *capala* tremulous fickle giddy. *Idpi*, to keep guard + **la** = *pāla* a guardian. *Jan* to breathe blow softly + (i) **la** = *anila* wind breeze.

**īna**—as well as **āna** given as primary suffixes, are not at all suffixes the true suffix is **āna** which is a *taddhita* suffix (q 7).

**ma** — forms some *abstract nouns*, *agent-nouns* and some adjectives. √bhī, to fear, be afraid of + ma = *bhīma*, terrible, fearful, √ghar (Sansk. ghr) to be warm, to glow + ma = *gharma* = *ghamma*, heat, warmth (Note the assimilation of *r* (80). √thu, to praise (S. stu), *thoma*, praise, √dhū, to shake, move hither and thither + ma = *dhūma*, smoke. This suffix, in Pāli, becomes nearly confounded with the next, **man**, and native grammarians are often at a loss in choosing between these two suffixes — the reason is that no word in Pāli being allowed to end in a consonant, they have included the stems in *an* in the vowel declension (152, 156—c, 157 a)

**man** (given as *ramma* as well as *man* by Kaccāyana) forms *action-nouns*, masc. and neuter, in a few cases the noun being both masc. and neut., the stems are in *an*, the nom. in *a*, *o* or *m*. √dhar, to hold, bear + man = *dhammo*, *dhammam*, nature, characteristic, duty, the Law, √kar + man = *kammam*, action, karma (Note the assimilation of *r*), √bhī, to fear + man = *bhemo*, fearful, terrible, √khu, to destroy, make an end of + man = *khemo*, secure, peaceful, *khemam*, safety, happiness. Most of the derivatives from *man* have migrated to the class of those formed by the last suffix (**ma**)

**māna** — this is the suffix of the Pres. Part. Reflective already seen (447) (See, **āna**, above, pg. 276)

**mi** the number of derivatives from this suffix is very restricted, they are, masc. or fem. There is no *guna*, √bhū, to exist, become + mi = *bhūmi*, the earth, ground, a place; √ūr (S. vr), to roll, turn from side to side + mi = *ūmi* (*ūrmī*, note the elision of radical *r*), a wave

**na**—the use of this suffix in forming a certain number of P P P has been explained (458 ff) It also forms a few nouns, the root takes no guna but through assimilation, the root is not always recognisable √var to cover, enclose + na = *vanva* (80, 83) colour external appearance, √sup (S svap), to sleep + na = *soppa* (= S svapna) sleep, √phar (also phar = S sphur sphr) to shake to make a jerky motion + na = *panna* a feather wing From √tas (S trs) *taṇhā* thirst craving, √ji to conquer + na = *jina* conqueror

Connected with this **na** are the suffixes **ina**, **una** (q v) also **tana** (= S tna) from this last is derived the word *ratana* gift, blessing jewel from √rā, to bestow + tna = *tana* (note that radical *ā* is shortened through the influence of the double consonant in *ina* (See 34)

**ni**—from this we obtain but a few nouns *seṇḍha*, to quit forsake + ni = *hāni* abandonment loss decay √yu to fasten to unite + ni = *yonī* womb origin a form of existence

**nu**—forms a few words mostly masc some abstract and some concrete √bhā to shine, to be bright + nu = *bhānu* beam, light the sun √dhe to drink + nu = *dhenu* yielding milk a milch cow

**ta** 1.—This suffix has been explained in the formation of the P P P (450 ff) It also forms a few concrete nouns √du to go far to a certain distance + ta = *dāta* messenger √sū to impel to set in motion + ta = *sāta* a charioteer The student will remark that even these nouns look very much like P P P (see 452—remarks) The suffix **ita** also connected with the P P P (452—ii) forms a few derivatives of doubtful connection with roots *palita* grey, *lohita* red *harita* green, etc

**ta** 2 (S tas) forms a few nouns √su, to go, pass (+ta=sota, a stream; √su, to hear+ta=sota, the ear.

**tā** (ritu, rātu) (S tr or tar) This suffix, forms a pretty large number of *agent-nouns*. (See 162).<sup>c</sup> Remark that the base is in *u*, and the nominative in *ā*: √mā, to measure, mete out (food, etc), +tā=mātā, mother, √vad, to speak, say +tā=vattā, one who says, tells, a speaker.

**ti** This forms a very numerous class of *action-nouns*, fem, *agent-nouns*, and a limited number of *adjectives*. Fem √bhaj, to divide+ti=bhatti (=bhakti, 426 remark, 5g a), division, √kitt, to praise +ti=kitti (with one *t* dropped), praise, √gam, go+ti=gati, (456), a going, journey So from √muc, mutti, deliverance, from √man, to think, mati (455), thought, etc Adj thā, stand, last+ti=thiti, lasting; √pad, to go, step+ti=patli (62), going, a foot-soldier

**tu** 1 This is properly the suffix of the infinitive, which has become an Accusative (363 1), but it also forms nouns, chiefly masc, but of the other genders too √dhā, to lay, put+tu=dhātu, masc., and fem, that which lay (at the bottom)=a primary element, a root, principle, √tan, to stretch +tu=tantu, a thread, masc., √si, to bind+tu=setu, a tie, bridge

**tu** 2 The same as **tā** (ritu, rātu), above.

**tra, ta** (tran, ta) form a large number of derivatives chiefly denoting the agent, and concrete nouns. √chad, to cover over+tra, ta=chatram, chāttam, an umbrella (in chatra, *d* has been dropped to avoid the collocation of three consonants, in chatta it is assimilated), √gā (a collateral form of √gam), to move+tra, ta=gattam, limb, √nī, to lead+tra, ta=netram, nettam, the eye=that which leads.

**tha**—the derivatives from this are not very numerous.  $\text{ḷga}$ , to sing + **tha** =  $\text{gātha}$  fem., a song, stanza verse,  $\text{ḷar}$  (S. tr) to cross + **tha** =  $\text{tillham}$  ford landing-place (with connecting i)

**thu** and also **dhu**—give only a few derivatives and have generally the form **athu** **adhu**.  $\text{ḷip}$   $\text{vəp}$  to shrike tremble + **thu**, **dhu** =  $\text{-əpāthu}$   $\text{vəpāthu}$  trembling,  $\text{ḷam}$  to throw up vomit + **thu** **dhu** =  $\text{-amāthu}$ ,  $\text{ra}$   $\text{madhu}$  vomiting

**ra**—forms some nouns and adjectives. there is no *guna* mostly found in the forms **ira** **ura** (i ~) and **ara**. Nouns.  $\text{ḷbhand}$  blind to receive praise + **ra** =  $\text{bhādra}$ ,  $\text{bhadda}$  (adj.) laudable good worthy.  $\text{ḷdhi}$  to think + **ra**,  $\text{ḷdhira}$  (adj.) wise a wise man.  $\text{ḷbham}$  to flutter move in circles + (a) **ra** =  $\text{bhāmara}$ , a bee

**ri**—gives very few derivatives.  $\text{ḷbhu}$  + **ri**  $\text{bhūri}$  (adj.) abundant much

**ru**—forms some nouns and adj.  $\text{ḷbhu}$  to fear be afraid + **ru** =  $\text{bhīru}$  timid.  $\text{ḷcar}$  to rejoice in to gladden + **ru** =  $\text{cāru}$  (with elision of *n*) dear pleasant

**u** (**ru**, and **u**)—although making a large number of derivatives substantive and adj. the connection of the meaning with the root is in many cases, not easily traced this suffix is classed with the *Unidi* *gu* in may or may not take place.  $\text{ḷbandh}$  to bind + **u** =  $\text{bandhu}$  a kinsman.  $\text{ḷkar}$  + **u** =  $\text{kāru}$  a doer maker artisan.  $\text{ḷtan}$  to continue extend + **u** =  $\text{tānu}$  a son.  $\text{ḷvas}$  to light up, shine + **u** =  $\text{vasu}$ , a gem, good

**uka** (**nuka**)—forms a few nouns and adj. denoting the agent. there is *guna*,  $\text{ḷpad}$  to tread step + **u**  $\text{ḷra}$  =  $\text{pāduka}$  (fem.) a shoe.  $\text{ḷkar}$  + **uka** =  $\text{kāruka}$  (masc.), a maker artisan



**una** forms a few derivatives √tar, to cross, pass away + una = *tarunā*, just begun, young, fresh, √kar, to love, pity + una = *karunā* (fem.), compassion, √pis, to grind, hurt, destroy + una = *pisuno* (adj), backbiting, malicious, a tale-bearer

**ū** forms some adj and nouns mostly fem. √vid, to know + ū = *vidū*, knowing, vi + √ñā, to know + ū = *viññū*, knowing.

**ūra** A few nouns only √und to wet, moisten + ūra = *undūra*, a rat

**usa,\* ussa** The derivatives from this, very few, are doubtful. √man, to think + usa, ussa = *manussa, mānusa*, a man

**vā** this, as the suffix of the P. P. A., has already been noticed (465)

**ya** This forms neut nouns, most of them abstract in meaning. Assimilation takes place regularly, √rāj, to rule + ya = *rajjam*, kingship, kingdom, √vaj, to avoid + ya = *vajjam*, a fault = what is to be avoided, √yuj, to yoke, harness + ya = *yoggam*, a carriage, conveyance It will be remarked that **ya** is also the suffix of the F P P (466), which often, in the neut sing, makes nouns

**yāna** (see remark under **lāna**)

*Remarks* (a) The student will have remarked that the participles Pres Active, Pres Reflective, the P P P, the Perf Active and the F P P are considered as belonging to the Primary derivation

(b) Suffixes *tabba*, *anīya*, *ya* (*nya*) and *icca* are by native grammarians called *kicca* suffixes (466)

579 (II) Secondary Derivation  
Taddhita

*Remarks* (a) These derivatives are called secondary because they are formed by means of suffixes from the Primary derivatives explained in the Kita derivation

(b) Secondary derivatives are also formed from pronominal base (336 ff)

(c) As in *kita*, *guna* may or may not take place

580 The following remarks about the meaning of the Secondary derivation should be well noted

- (i) The great bulk of taddhita suffixes form *adjectives* from nouns
- (ii) These adjectives are very freely used as *substantives* the masc. and fem being generally nouns denoting the *agent*, while in the neut they are *abstract*
- (iii) The final vowel of a word is often elided before a Taddhita suffix
- (iv) The *guna* affects mostly the *first syllable* of the word to which the suffix is added

581 The following is a list in alphabetical order of the taddhita suffixes

a (na and a)—An extremely large number of derivatives are formed by means of this suffix. It is added to nouns and to adjectives used substantively these derivatives are *essentially adjectives* used in most cases substantively. They primarily express *connection with relation with or dependence on* that denoted by the 'primary derivatives' this *relation* is necessarily of many kinds as shewn below

(i) *Patronymics* the masc denotes *the son of*, the fem *the daughter of* and the neut *the consanguinity*

or relation of, *Vasittha* + a = *Vāsitt̥ho*, the son of, '*Vasit̥thī* the daughter of, *Vāsitt̥ham*, the relation of *Vasittha* So from *Visamitta* + a = *Vesamitto*, '*J'esamitt̥i*, *Vesamittam*; *Manu* + a = *Mānavo*, *Mānavī*, *Mānavam* (110, remark), the son, daughter or relation of *Manu*

(2) *that which is dyed with* *Kasāva*, a reddish yellow dye + a = *kāsāvo*, reddish-yellow, yellow, *kāsāvam*, a monk's robe (which is dyed with such dye) So *haliddā*, turmeric + a = *hālid̥do*, yellow, dyed with turmeric

(3) *the flesh of* *Sūkāra*, a pig + a = *sokaram*, pork, *mahisa*, buffalo + a = *māhisam*, buffalo's flesh As *adj* = *sokaro*, relating to pigs, *māhiso*, relating to buffaloes.

(4) *belonging to* *Vidisā* (a foreign country) + a = *vediso*, belonging to a foreign country, a foreigner, *Magadhā* (Southern Behar) + a = *māgadho*, belonging to, born in, *Magadhā*

(5) *a collection of* *Kapota*, a dove, pigeon + a = *kāpoto*, a group of doves, or, relating to doves, *mayūra*, peacock + a = *māyūro*, a group of peacocks, *adj.* belonging, relating to peacocks

(6) *study, knowledge of, knowing* *Nimitta*, an omen + a = *Nemitto*, a knower of omens = a fortune-teller, *veyyākaranam*, exegesis, grammar + a = *veyyākaraṇo*, a grammarian, *muhutta*, a while + a = *mohutta*, one who studies for a while only, also relating to a moment = momentary

(7) *The locality in which something or some one is or exists* *Sakuna*, a bird + a = *sākunam*, the place wherein birds roost or resort to, *udumbara*, a fig tree + a = *odumbaram*, a place where fig-trees grow.

(8) *Possession of* *Paññā*, wisdom + a = *pañño*,

possessing wisdom = wise; a wise man *saddhā*, faith + *a* = *saddhā* one who has faith = believing faithful, a believer,

*akka* (ṛaka) — Is said to denote the property of *manussa*, a man + *a* = *manussakārī* that which belongs to man the property of man = human (See *ka*)

*aya* — I or this, see *ya*

*ḍlu* — (This is suffix *lu*, preceded by *ḍ* (See *lu*) denotes the tendency and forms some past participial adj. *Dṛṣṭi*, sympathy compassion + *ḍlu* *daiḍlu* compassionate, *abhiṣṭi*, covetousness, *ḍlu* *abhiṣṭlu* covetous = whose tendency is to be covetous *ṣṭa* cold + *ḍlu* = *ṣṭḍlu* chilled, cold

*āna* (nana) — Forms patronymics *Kacca* (a proper name) + *ana* = *kaccāno* *kaccāni* *kaccānaṃ* the son daughter offspring of *Kacca* *cora* a thief + *ana* *corāno*, *corāni* *corānaṃ* the son etc

*āna* (Given as a *kita* suffix in the forms *īana* *yāna* (see pp. 79, 283) forms a very few derivatives *kalyā*, and by assimilation *kalla* *hṛthi* remembering thinking of + *ana* = *kalyāno*, *kallāno* blest (with health) happy, good

*āyana* (nāyana) — Also forms patronymics *Kacca* + *āyana* + *kaccāyano* *kaccāyanti* *kaccāyanam* the son, etc., of *Kacca* *Vaccha* + *ayana* = *Vacchāyano* *Vacchāyanti* *Vacchāyanam* the son etc. of *Vaccha*

*bya* — Is said to denote the state of *Dāsa*, a slave + *bya* = *dāsabyanti* the state of being a slave, slavery

*dhū* — Has already been noticed (—81)

*ora* (nora) — Patronymics, the final vowel of the word is elided *Vidhava* + *ora* = *Vidhaverō* the son of *Vidhava* *Nalika* + *ora* = *Nalikero* the son of *Nalika*, *samāna* a monk + *ora* = *sāmanera* the son viz., the disciple of the monk = a novice

**eyya** 1 (neyya)—*The state or nature of*. Alasa, idle + eyya = *ālaseyyam*, idleness, *sāpateyyam*, property (lit one's own property) = sa, own + pati, master, owner + eyya (note the elision of *i* in pati)

**eyya** 2 (neyya)—*Patronymics*, with guna. Vināta + eyya = *Venateyyo*, the son of Vināta, mālī, a gardener + eyya = *māleyya*, the gardener's son

**eyya** 3 Denotes *the nature of, the origin, the place where a thing is made, or a person or animal reared up* *pabbateyyo*, whose place or abode is in the mountain, belonging to mountains = *pabbata + eyya*; suci, purity + eyya = *soceyyam*, the state of him who is pure, also purification, kula, family + eyya = *koleyyo*, belonging to, reared up in a (noble) family = of good family, Bārānasī, Benares + eyya = *bārānaseyyam*, that which is made in Benares, *lit*, that the origin of which is in Benares

**eyya** 4 Fitness, worthiness This is a form of the F. P. P already explained (468).

**i** 1 (ni), Forms a few *patronymics*, from nouns in *a* Duna + *i* = *Doni*, the son of Duna, Anuruddhā + *i* = *Anuruddhi*, the son of Anuruddhā, Jinadattha + *i* = *Jinadatthi*, the son of Jinadattha

**i** 2 After the word *puṇa*, town, city, indicates that which belongs or is proper to a city *pori*, urbane, polite, affable

**ika** (nika) Is of very wide application and is added after nouns and adjectives, guna generally takes place It denotes

(1) *Patronymics* Nādaputta + *ika* = *Nādaputtiko*, the son of Nādaputta, Jinadattha + *ika* = *Jinadatthiko*, the son of Jinadattha

(2) *living by means of* Nāvā, a boat + *ika* = *nāviko*,

one who goes or lives by means of a boat = a boatman  
*baḷisa* a fish hook + *ika* = *bāḷisiko*, a fisherman *vetana*  
 wages + *ika* = *vetaniko*, one who lives upon wages—a  
 labourer

(3) *going by means of*: *pada* the foot + *ika* = *pādiko*,  
 one who goes with his feet = a pedestrian *sakaṭa* a  
 cart + *ika* = *sakaṭiko* one who goes in a cart

(4) *relating to samudda* the sea + *ika* = *sāmuddiko*  
 relating to the sea = marine *sakaṭa* cart, *sakaṭiko*  
 relating to carts

(5) *playing upon* *vinā*, a lute *veniko*, playing  
 upon a lute lute-player (27—11 remark 2) *bheri* a  
 drum *bheriko* a drummer, or relating to a drum

(6) *mixed with tela* oil *telikaṇi* that which is  
 mixed with oil oily *dadhi* curds *dadhikaṇi* that  
 which is mixed with curds and *dadhiko* mixed with  
 or relating to curds

(7) *making the maker* *tela* oil, *teliko* an oil  
 manufacturer

(8) *connected with dvāra* door *dvāriko* one who  
 is connected with a door = a door keeper

(9) *carrying upon* *khanda* the shoulder *khandiko*  
 one who carries on the shoulder *aṅguli* finger *angu*  
*liko* one who carries on the finger

(10) *born in or belonging to a place* or *living in a*  
*place*, *Sāvatti*, *Sāvattihiko* of born in or living in  
*Sāvatti*, *Kapilavatthu* *kapilavatthiko* of born in or  
 living in *Kapilavatthu*

(11) *studying learning* *Vinaya* the Discipline  
*venaviko* one who studies the *Vinaya* *suttanta* a dis  
 course (of the Buddha) *suttantiko* one who studies  
 or knows the Discourses viz the *Suttapīṭaka*

(12) *that which is performed by mānasa* the mind

*mānasiko*, mental and *mānasikam*, the act performed by the mind, *sarīra*, the body, *sārīriko*, bodily, corporeal, *sārīrikam*, the act performed by the body.

(13) *that which is bartered for* *suvanna*, gold, *so-vannīkam*, that which is bartered for gold, *sovaṇṇiko*, relating to gold, *vattha*, cloth, *vatthīkam*, that which is exchanged for cloth, *vatthiko*, relating to cloth.

(14) *possession* *dando*, a staff, *dandiko*, one who has a staff, a mendicant, *mālā*, wreath, *mālīko*, one having a wreath, *puttika*, who has sons

(15) *a collection, herd, group*, *kedāra*, a field, *ked-dārikam*, a collection of fields *hatthi*, elephant, *hatthīkam* a herd of elephants

(16) *measure* *kumbha*, a pot, *kumbhīko*, containing a kumbha measure, *viz*, as much as a pot, *kumbhīkam*, that which is contained in a pot

**ima** Denotes position or direction in space or time, it also shows relation *pacchā*, behind, western, *pacchimo*, hindermost, western, *anta*, limit, end, *antimo*, last, final, So, *majjhimo*, middling, from *majjha*, middle

**imā** forms a limited number of possessive adj. *putta*, son *puttimā*, [who has sons, *pāpa*, evil, sin, *pāpimā*, sinful, evil.

This suffix is the same as that noticed (220, 222) with connecting vowel *i* before it

**in** (*nī*) forms a numerous class of possessive adj, very often used substantively (137), the stems are *in*, and the nominative sing *inī*, *Danda*, a staff *dandī*, possessed of a staff, *manta*, design, plan, *mantī*, one replete with plans, a minister, adviser, *pāpa*, sin + *in* = *pāpī*, having sin, sinful

**ina**—a few possessive+adj mala dirt tainted+ina  
malina dirty tainted

**loḷhā**—This is the sign of the Superlative (238)

**ya**—A few abstract nouns issara lord chief+ya  
=issariyassa domination; alasa lazy, alassavaṃ idleness

**ya**—like **ina** above

**ya** as **ya** noticed in (266) is essentially a suffix of the T P P. The proper form of the suffix it should be noted is **ya**

1. 1—See in above

1. 2—Is used after the cardinals from 11 upwards to form ordinals expressing the day of the month but also merely ordinals sometimes eḷhadasa 11 1=ekādaśi the 11th day or simply the 11th catudhāsi 14 +i=catuddasi the 14th day or the 14th

**ka** (kan)—Is much used to form adjectives which in the neut. become abstract nouns besides it also forms a certain number of nouns masculine which however are adjectives used as substantives. (una often takes place rakkhā protection+ka rakkhaka protecting a guard rakkhana defence+ka rakkhanaka a guard, rāmaneyya pleasurable+ka rāmaneyyaka delightful rāmaneyyakam, delightfulness.

It has a few other meanings

(1) collection group rājaputta prince+ka=rāja puttaka a group or band of princes munassa man+ka=munassakam an assembly or group of men

(2) Diminutives, with sometimes a certain amount of contempt implied, paḍa foot, paḍako a small foot rāja king, rājako a princeling putta son puttako, a little son, luddha hunter luddhako, a young hunter

(3) Not seldom, **ka** adds nothing whatever to the primary meaning of the word kumāra child, young



prince + ka = *kumārako*, do, do, nava, young, junior + ka = *navako*, do, do.

(4) It is much used after compounds, above <sup>c</sup>all, after *Bahubbihī* to form possessives, but often also redundantly

(5) The use of **ka** after numerals has been noticed (286)

**kata** Is considered as a suffix by some grammarians, it is used with prefixes · ni + kata = *nikaṭa*, near, vi + kata = *vikata*, changed, pa + kata = *pākata*, evident, public, clear, sam + kata = *sankata*, narrow. It will be remarked that **kata** forms adjectives differing very little or even not at all from the meaning of the suffix to which it is added. It is probably a form of *kata* (P P P), from √kar, to do, make

**kiya** Forms adj denoting relation, connection (it is made up, no doubt, of **ka** + **iya**) Andha, the Andhra country + *kiya* = *andhakiya*, relating or belonging to the Andhra country, jāti, birth + *kiya* = *jatikiya*, relating to birth, congenital

**la** Forms a few adj and nouns, it is often preceded by the vowels *i* and *u* bahu, many + *la* = *bahulo*, abundant, vācā words + *la* = *vācālo*, talkative, garrulous, phenā, froth = *phenla*, frothy, the soap plant, soap; mātā, mother + *la* = *mātulo*, maternal uncle, vatta, a circle + *la* = *vattulo*, circular, kumbhī, a pot, jar + *la* = *kumbhīlo*, a crocodile = one who has (a belly like) a jar **la** is another form of **ra** (q v), **ra** and **la** often interchange (47, vi).

**lu** For this see **ālu** above

**ma**—Forms ordinals (see 274) **ma** has sometimes a superlative meaning (cf, **lma**, above) **lma** is the suffix **ma** with preceding vowel :

**mā** (mantu)—(mant) is much used in forming adj of possession It has been explained already (220 221, 222 223 224)

**maya**—With this suffix are formed adjectives denoting *made of consisting of* **su**anna gold + **maya**=**su-annamaya** made of gold golden **ra**jata silver + **maya**=**rajalamaya**, made of silver

**min**=**mi**—This forms a few possessive adjectives the stems are in **in** and the nominative sing in **i** (cf **in** and **i**) **Go** cow + **min**=**gomin** (gomi) possessing oxen cattle a possessor of cattle **sa**, own + **min**=**sa min** (sami) owner master lord

**mi**—See last

**ra**—From this are made a few adjectives **guna**, in some examples takes place It is often preceded by the vowels **a** and **i** **Madhu** honey + **ra**=**madhura**, sweet also sweetness **sikhā** a peak + **ra**=**sikhāra** having a peak peaked a mountain **susa** empty hole + (**i**) **ra**=**susira** full of holes, **kamma** act work + **ra**=**kammāro** having or doing work an artificer smith

**so**—Same meaning as **ra** **medhā** wisdom + **so**=**medhāso** having wisdom wise **loma** hair + **so**=**lonia so** hairy

**ai** **ai**—See below (**vin**=**vi**)

**ta**—Forms a few nouns and adj it is possessive suffix **pabba**, a knot, joint fulness + **ta**=**pabbata** a mountain=that which has joints or fulness **vaṅka**, bent + **ta**=**vaṅkata** bent, crooked

**tama** Is the suffix used in forming the Superlative. (See 238, 1)

**tana** This suffix forms, from adverbs, a few adjectives *svā* (sve, suve), tomorrow + *tana* = *svātano*, 'of tomorrow, belonging to tomorrow, *sanam* (S *sanā*), of old, always + *tana* = *sanantano*, ancient, old, perpetual; *nū*, now + *tana* = *nūtano*, fresh, new.

**tara** As the suffix of the comparative, **tara** has already been explained (238, 1)

**tā 1** — This suffix forms a numerous class of feminine abstract nouns from adjectives and nouns, and expresses the *state, nature or quality of being* that which is denoted by the adj or noun *Lahu*, light + *tā* = *lahutā*, lightness, *sāra*, pith, marrow + *tā* = *sāratā*, essence, strength, *atī* (pref), very, great + *sūra*, a hero + *tā* = *atīsūratā*, great heroism

**tā 2** Denotes *multitude, collection*, *jana*, person, man + *tā* = *janatā*, a multitude of persons = folk, people, *gāma*, village + *tā* = *gāmata*, a collection of villages. So *nagaratā*, *bandhutā*, etc, etc

**tī** Is used in forming the words expressing *decades* (cf 251)

**tta** (S *tva*) forms neuter nouns of the same import as **tā** (1), *puthujjana*, a common man + *tta* = *puthujjanattam*, the state of being a common man, Buddha, a Buddha + *tta* = *buddhattam*, buddhahood, *atthī*, he is + *tta* = *atthitam*, the state of "he is" = existence.

**ttana** Used in the same sense as the last (S *tvana*), *putthujjana* + *ttana* = *putthujjanattanam*, state of being a common man; *vedana*, sensation + *ttana* = *vedanattanam*, sensitiveness



same + ya = *sāmañño*, common, general, *dakkhina*,  
 affable + ya = *dakkhiñño*, affable, kind, *dakkhiñnam*,  
 affability, kindness

*Roots used as suffixes*

(KVI)

582 "Kvi" is an imaginary suffix denoting that the root itself is to be considered as the suffix. When a root ends in a consonant, this consonant is elided, as √gam = ga, √ghan, to kill = gha. As these form primarily adjectives, they assume, in certain cases, but not always, the endings of the three genders.

583 The student must bear in mind that native grammarians include Kvi in Kita. As, however, they are used as suffixes added after Primary and Secondary derivatives and indeclinables, I have preferred to treat them separately.

584 A list of the principal roots used as suffixes is here given

**bhū** (√bhū, to be), has generally the meaning denoted by the verb itself. abhi + bhū = *abhibhū*, mastering, overcoming, a conqueror (abhibhavati, to overcome), vi + bhū = *vibhū*, arising, expanding, ruler, lord (vibhavati, to arise, expand), sam + bhū = *sambhū*, offspring, progeny (sambhavati, to be produced, to spring from)

**da** (√dā, to give, bestow), amata, immortality + da = *amatado*, he who bestows or confers immortality, conferring immortality, lokahita, the world's welfare + da = *lokahitado*, bestowing, or wishing for, the world's welfare

**ga** (gam, to go), pāra, the further shore + ga = *pārago* gone to the further shore, viz., to Nirvāna; kula, family + upa, near + ga = *kulupago*, one who goes near a family = a family adviser

**gu**—(a collateral form of  $\sqrt{\text{gṛ}}$ ), addhu distance +  
 gu = addhagu going to a distance traveller, paru + gū  
 = paragu as above pārago

**gha**—[ $\sqrt{\text{ghṛ}}$  = ḥṛ (59 note)] to strike kill smite  
 paṭi back in return—gha - paligho hatred

**ja**—( $\sqrt{\text{jā}}$  jan, to be born produced) paṅka mud  
 + ja = paṅkaja produced in the mud a lotus anda  
 an egg + ja = andaja born from an egg—a bird

**ji**—( $\sqrt{\text{jī}}$  to conquer) Mara the enemy of Buddha  
 + ji = Māraji conqueror of Mara

**pa**—( $\sqrt{\text{pi}}$  to drink) pāda a foot + pi = pādapa  
 drinking leaf (ish) the foot (root) = a tree

**pa**—(pa to guard keep) go cow + pa = gopa cow  
 keeper

**tha**—( $\sqrt{\text{thā}}$  to stand exist) naṇa boat + tha =  
 naṇaṭṭha stored in a boat ākisa the sky the air + tha  
 = ākāsaṭṭha standing resting abiding in the sky

**kha**—( $\sqrt{\text{khi}}$  a collateral form of  $\sqrt{\text{khiṇ}}$  to dig)  
 pari round + kha = parikkha that which is dug all  
 round = a moat

**dada**—properly the base (314) of  $\sqrt{\text{da}}$  but con-  
 sidered as a root by some grammarians is used in the  
 same way as **da** above sabbakamadaṇṇa kumbhaṇṇa  
 = an all desire granting vessel = a vessel which grants  
 all desires

585 The Taddhita suffixes may be classified as  
 follows

*Patronymics*—a, ana āyana era eṇṇa i, ika

*Possessive*—aka ika imi in = i ra (ara ira) so  
 ssa mā (mat mant), min = mi, va vu, (vat  
 vant) vi = vin ta, ina la

*Group, collection multitude*—a ika, ka ta

*State of, quality, abstract idea* bya, ey<sup>o</sup>ya, ıya,  
tā, tta, ttana, ta.

*Relation (relating to)* a, ı, ıka, ıma, k<sup>i</sup>ya,

The others may be classified as miscellaneous

586 It will have been remarked that some suffixes are merely made up of a principal one which has taken the vowel *a* or *i* or *u* before it. Such are *aka*, *ıka* from **ka**, *aya*, *ıya* from **ya**, *aia*, *ıra*, *ura* from **ra**, *ıla* from **la**

## CHAPTER XIV

### SYNTAX

(*Kāraṇa*)

587 Syntax, in Pāli, does not offer any difficulty, for nearly all the relations of the substantives, adjectives and pronouns which will be explained in this chapter are very often obviated by compounding them as has already been explained in the chapter on Compounds, the student who has carefully read and mastered the Compounds has therefore done much and will understand ordinary prose without too much difficulty. However, there are peculiar uses of the Cases, without a knowledge of which a thorough mastery of the language would be impossible, we therefore invite the learner to read attentively the present chapter

#### (I) ORDER OF SENTENCES

588 The order of the Pāli sentence is very simple in character, compound sentences being rather the exception than the rule

(1) Whether the sentence be *Simple*, *Compound* or *Complex*, the predicate must always come last

(2) In a simple sentence containing an object the order is (i) Subject (ii) object and (iii) predicate as *dāsō kamman karoti* the slave does the work

(3) Words qualifying the subject or the object come before the subject and the object respectively and adverbs before the verb *eti tayo purisa mahantam sirin sīgham pāpunhitsu* these three men quickly attained to great glory

*Remark* Adverbs of time always come first in the sentence

(4) The conjunctions, *pana* but *udāhu* or are used to form compound sentences *ca vadi* and *sace* if complex sentences

#### (b) THE ARTICLE

589 There are no words in Pāli corresponding to the English articles the words *eko ekacce* one a certain are often used in the sense of the indefinite article (253) and *so eso* that this do the function of the definite article *so puriso* the man, *sā utthi* the woman

*Remark* Substantives not preceded by the above words may according to the context be translated as if preceded by the articles *puriso* = a man or the man

#### (iii) CONCORD

590 **1st of subject and predicate**

(1) The predicate may be (i)—a finite verb *bhikkhu gahapattin avādi* the monk admonished the householder (ii)—a substantive with the verb 'hoti' understood after it *yadi ete gūḍa* if these (are=hoṇṭi) virtues (iii)—and adjective with *hoti* also understood *tvam atthālo* thou (art=asi) very foolish (iv)—a P P P used as a finite verb *so pi gato* he too went *hi* he too gone



(2) When a finite verb is used as predicate, must agree with the subject in *number and person*. When there are several subjects of different persons the verb is put in the *first person plural* so *ca tvam aham gacchāma*, he, thou and I go. Should there be no subject of the first person, the verb is put in the *2nd person plural* so *ca tvam gacchatha*, he and thou go.

(3) In the case of an adjective or a P P P taking the place of the predicate, the adj. and the P P P must agree with the subject in *gender and number* so *gato*, he went, *sū gatā*, she went, *tam gatam*, he went, so *taruno*, he is young, *sā tarunā*, she is young, *tam taruṇam*, it is young.

(4) But if a substantive stands in the place of verb, no such concord of gender or number needs take place; *appamādo nibbānapadam* (= nibbānassa padam) vigilance is the path to Nirvāna.

### **2nd of adjective and substantive.**

591 An adjective, or participle (which is of the nature of an adj.), when not compounded with the noun it qualifies, must agree with it in gender, number and case.

### **3rd of the relative and its antecedent**

592 The relative must agree with its antecedent in gender, number and person.

(1) The relative may be used by itself, without the noun *yo jānāti so imam ganhātu*, he who know let him take this. Note, that in the above the demonstrative pronoun *so* is used as a correlative.

(2) The relative is used instead of a preceding noun *aham ekam upāyam jānāmi, yena amhe ganhi*



(i) The genitive therefore is used primarily to denote possession *suvaṇṇassa rāsi*, a heap of gold, *rukkhassa sākhā*, the branch of the tree.

(ii) In such examples as the above, the genitive is often compounded with the noun it qualifies *suvaṇṇarāsi*

(iii) It denotes the whole of which a part only is taken, this is called "partitive genitive" *brāhmaṇam so paṇḍito*, he is clever among brahmins, *sabbayodhānam atisūro*, the bravest of all warriors, *tumhākam pana ekenā pi*, but even not one of you

(iv) The genitive is used also with words expressing difference, equality, inequality *tassa antaram na paṇṇimsu*, they did not see the (its) difference, *sadiso pitu* the same as (his) father, *tulyo pitu*, equal to his father.

*Remark* In these examples the ablative may also be used *sadiso pitarā*.

(v) Words meaning *dear* or *the reverse*, take a genitive *sā brāhmaṇassa manāpā*, she (was) dear to the brahmin

(vi) Likewise words denoting *honour*, *reverence*, etc *gāmassa pūjito*, honoured of the village, *rañño mānito*, revered by (of) the king

*Remark.* In these examples the Inst may also be used *gāmena pūjito*

(vii) Words of *skill*, *proficiency*, etc, and *their opposites*, govern the genitive *kusalā naccagītassa*, clever in dancing and singing

(viii) It is used with words indicating *locality*, *time*, *distance* *amhākam Buddassa pubbe*, before our Buddha, *gāmassa avidūre*, not far from the village: *upari tesam*, above them

(ix) *Believing in or well disposed to cards*: *Bud dhassa pasanno* he has faith in the Buddha

Remark Here the Loc. may also be used *Bud dho pasanno*

(x) It is used also with words of remembering or thinking of (with sorrow) pitying wishing for giving or apportioning honouring filling fearing and a few others *māhussa saratī* he remembers his mother (with sorrow), *na tesatī koci saratī* no body remembers them *alassa dadātī* he gives oil *pārati bālo pāpassa* he fool is full of evil *vahū tarantī dandassa* all ear punishment

In these examples the Acc. may be used *telam dādātī*

Remark Words of fearing also govern the Abl *kin nu kho ahaiti sunakhā bhāyamī* Why should I fear the dog?

(xi) A genitive with a participle in agreement is called a *Gen. Absolute* It generally denotes some attendant circumstances *lassa bhattam bhuttassa udakam āharanti*, when he had finished his meal they fetched him water

(xii) Some other relations of the genitive will present no difficulty as they have their exact parallel in English

596 It will be seen from the remarks above that the genitive is often used instead of the Accusative the Ablative the Instrumentive and the Locative It is also used adverbially as *kissa* why? It will also be remarked that whenever the genitive is dependent on a verb it is so on account of its being used instead of another case as in *māhussa saratī*

## 3 THE DATIVE

597 The person or object *to* or *for* whom, something is given or done, is put in the Dative case. The Dat. is consequently used also as *indirect* object with transitive verbs having an Acc. as direct object.

(i) The Dat., then, expresses the relations which, in English, are usually denoted by the words *to*, *for*.  
*bhikkhussa cīvaram deti*, he gives a robe to the priest,  
*yuddhāya paccuggacchāmi*, I will set out for battle.

(ii) the Dat. is governed by verbs expressing *praise or blame, anger, believing, disbelieving, assent, envy, pleasure or displeasure, injury, benefit, approval, forgiveness, salutation, blessing, hatred, abuse, concealing, worshipping, carrying*. Examples *Buddhassa sīlāghate*, he praises the Buddha, *vadi 'ham lassa kuppeyya*, if I should be angry with him, *duhayaṭi disānam mogho*, the flood has injured the country, *tuyham saddahāmi*, I believe thee, *vāgalam te*, hail to thee! *soṭṭhi tuyham hotu*, fare thee well! *khamā me*, forgive me! *mayham sapate*, he swears at or, reviles me, *tassa sampaticchi*, he assented to it, *ussuṇanti dugganā gunavantānam*, wicked people envy the virtuous, *tassa aṭṭam āhari*, he told him a story, *devā pi tesam piḥayanti*, even the gods desire them=envy them, *samanassa rocate saccam*, truth pleases a monk.

(iii) The Dat. is commonly used with the verb “to be” to express *possession*. *puttā me n'atthi*, no sons are to me=I have no sons

*Remark* When the verb “*hoti*” is used with the Dat. to express possession, it is generally put in the

singular even when as in the above example, what is possessed is plural

(iv) The word *alam* enough, it governs the Dat *alam kukkucāya*, enough of doubt ' *alam mallo mallassa*, sufficient is a warrior for a warrior ' a warrior is match for a warrior

(v) The words *attha* object purpose *hita* benefit blessing and *sukha* happiness are used in the Dat with the meaning respectively of for the purpose of, for for the benefit of for the happiness of and they govern a Gen *ropanassa atthāya* or *ropanathāya* for the purpose of sowing *devamanussānaṃ hitāya* for the benefit of gods and men *lassa sukhaṃ* for his happiness

(vi) The Dat may denote the purpose for which and then governs a Gen *dāraṃ bharaṇāya* for the purpose of maintaining a wife—for the maintenance of a wife—to maintain a wife

*Remark* It will be seen from this example that the Dat in *āya* has the force of an Infinitive

(vii) The Dat is also used with the verb *maññati* to consider esteem when contempt is implied *kaṇṇi garassa tuyhath maññhe* I consider thee as chaff=a fig for you I *jīvitaṃ tinniya na maññhe* I do not consider life (so much) as grass=I do not care in the least for life

(viii) The place to which motion is directed is sometimes put in the Dat *appa saggaṃ gacchati*, (only) the few go to heaven *niravāṇa upakaddhati* drags down to hell *so maṃ udakāya neti*, he takes me in the water

(ix) The Dat is often used instead of the Accusative and also of the Locative

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## 4 THE ACCUSATIVE

(i) The Accusative Case is generally governed by transitive verbs *ratnam karoti*, he makes, 'a carriage, *āhāro balam janeti*, food produces (= gives) strength

(ii) All verbs implying *motion* govern the Acc. *nagaram gacchati*, he goes to town, *Bhagavantam upasankamitvā*, having approached the Blessed One

(iii) Verbs having the meaning of, *to choose, to name, to call, to appoint, to ask, to make, to know, to consider, etc*, take *two* Accusatives, one a 'direct object and the other a factitive or indirect object *puriso bhūram gāmam vahati*, the man carries the load to the village, *purisam gacchantam passati*, to see the man going, here *gāmam* and *gacchantam* are the factitive objects

(iv) Causative Verbs likewise govern two Accusatives *puriso purisam gāmam gamayati*, the man causes the man to go to the village, *ācariyo śiṣsam dhammam pālheti*, the preceptor causes the disciple to read the Doctrine

*Remark* In such examples the Instrumentive may be used instead of the *factitive* object *sāmiko dāsena* (or *dāsam*) *khajjam khādāpeti*, the master causes the slave to eat the food, *purisena* (or *purisam*) *kammam kāreti*, he causes the slave to do the work

(v) When the roots, *vas*, to live, *thā*, to stand, *si*, to lie down, *pad* to go, step and *vis*, to enter, are preceded by the verbal prefixes *anu*, *upa*, *abhi*, *adhi*, *ā* and *ni*, they govern the Acc *gāmam upavasati*, he lives near the village *nagaram adhiṭvasanti*, they dwell in the village, *mañcam abhinisīdeyya*, he ought to sit on the cot, *Sakkassa saṅkassam upapajjati*, got into companionship with Cakra = he went to Cakra's heaven

(vi) The Acc is used for the Loc *nadim piṭaṭi*  
 = *nadīyaṃ piṭaṭi* he drinks in the river *gāmaṃ carati*  
 = *gāme carati*, he roams in the village

(vii) The indeclinables *abhiṭo* near in the presence of on both sides *dhī dhī* Woe! Gie! Shame! as well as the expression *dhī r-atthū* Woe shame be to! *antard* between on the way *parito* around every where on every side *anu* by the side of inferior, *pati* to towards for near *pari* around, *upā* inferior to, *antarena* except, without, *abhi* before govern the Accusative *abhiṭo gāmaṃ vasaṭi*, he lives near the village *dhī brāhmaṇassa hanḍāyaṃ* woe to him who strikes a brahmin! *dhī ratthū maṃ putikāyaṃ* shame on that foul body of mine! *upāyaṃ antarena*, without expedient, *maṃ antarena* excepting me, *antard ca rājagahaṃ* and on the way to Rājagaha *parito nagaraṃ* around the village *saddhū De adatto mātaraṃ anu* Devadatta is kind to his mother, *anu Sāriputtaṃ* inferior to Sariputta, *pabbattaṃ anu* by the side of the mountain, *saddhū Devadatto mātaram pati* Devadatta is kind to his mother *nadim Nerañjaraṃ pati* near the river Nerañjara *upā Sāriputtaṃ* inferior to Sariputta

(viii) Duration of time is put in the Acc *divasaṃ* the whole day *taṃ khaṇaṃ* at that moment *ekaṃ samayaṃ* once upon a time

(ix) Ordinals in the Acc denote 'number of times' *duṭṭiyaṃ* for the second time, *tatṭhamaṃ* for the 3rd time

(x) Distance is also expressed by the Acc *yojanaṃ gacchati* he goes one league



(xi) The Acc is very often used adverbially  
*khippam gacchatī*, he goes quickly; *hatthamillehakam*  
*bhuñjati*, he eats "licking his hands"

Remark This is called the adverbial accusative

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## 5 THE INSTRUMENTIVE

(i) The *agent* by whom or the *instrument* with which an action is performed is put in the Inst *cakkhunā ruṇam passati*, (one) sees forms with the eye, *hatthena kammam karoti* (one) does work with the hands, *dāsena kato*, done by the slave

(ii) The Inst shows cause or reason, *rukkhō vātena onamati*, the tree bends down on account of the wind, *kammunā vasalo hoti*, he is a pariah by reason of his work

The Inst can therefore be translated by such expressions as *by means of*, *on account of*, *through*, *by reason of* *owing to*

(iii) The conveyance *in* or *on which* one goes is put in the Inst *yānena gacchatī*, he goes in a cart; *vimānena gacchimsu*, they went in a flying mansion; *hatthinā upasankamati*, he approached on his elephant

(iv) The price at which a thing is bought or sold is put in the Inst *kahāpanena no dettha*, give it to us for a kahāpana (a small piece of money), *satasahassena kinitvā*, having bought it for 100,000 (pieces of money)

(v) The direction of route, or the way by which one goes is shown by the Inst *tā sāladvārena gacchantī*, they went by the gate of the hall *kena maggena so gato*, (by) which way did he go?

(vi) It is used to denote infirmity or bodily defects, the member or organ affected being in the Inst *akkhīnā so kāno* he is blind of one eye, *hatthena kuṇṇi* having a crooked hand.

(vii) Words expressing, birth lineage origin nature are put in the Inst *jātiya khattivo Buddho* Buddha is a kṣatriya by birth *pakatiya bhaddako* good by nature

(viii) The Inst expresses the time in which *di vasena pallo* arrived in one day *ekena māse na ga rañ gacchi* he went to the city in a month

(ix) Also the time at which *tena samayena* at that time.

(x) It expresses companionship and is then generally used with the indeclinables *saha* or *saddhim* with together with *nisīdi Bhagavā saddhim bhikk saṅghena* the Blessen One sat together with the assembly of the monks

(xi) The expressions what is the use of what use to... what benefit by etc are expressed in Pali by the Inst of the thing and the Dat of the person *kin te jātāhi dummedha* what good to thee O fool by matted hair? *kin nu me Buddhena* what need have I of Buddha? = what do I care for a Buddha

(xii) The word *attho* desire need want takes an Inst of the object desired or wanted and a Dat of the person *manind me attho* I want a jewel (*lit* to me is need of or desire for a jewel)

(xiii) *Alam* enough governs also this case *alam idha vāse na* enough of living here *alam Bud dhena* Bud is sufficient for me

(xiv) Words denoting separation are generally construed with the Inst *piyehi vip̐pavogo dukkha* separation from those we love is painful

(xv) The indeclinables *saha saddhim samam* with at *vinā* without except govern the Inst *vinā dosa na* without fault

*Remark.* Saha, sometimes expresses "equality"  
*puttena saha dhanavā pitā*, a father as rich as his son

(xvi) Verbs meaning "to convey, to carry, to fetch" etc., take the Inst of the *place* of carrying  
*sisena dārukālāpam ucchangena pannam ādāya*, taking a bunch of firewood on her head and greens at her hips.

(xvii) The Inst is often used adverbially (see above)

(xviii) It is also governed by many prepositions

600.

### 6 THE ABLATIVE

(i) The primary meaning of the Ablative is that expressed by the word "from," that is, it expresses separation, it expresses also many other relations, in which the principal idea of separation is more or less discernible

(ii) Separation *gāmā apenti*, they left the village, *so assā patati*, he fell from the horse

(iii) Direction from *Avīcito upari*, above the Avīci Hell, *uddham pādatala*, (from) above the sole of the foot

(iv) The place "wherein" an action is performed is put in the Abl, in such cases a gerund is sometimes understood according to native grammarians, but the student will remark that these expressions have their exact parallel in English *pāsādā oloketi*, he looks from the palace, is said to be equivalent to *pāsādam abhirūhitvā pāsādā oloketi* = having ascended the palace he looks from the palace

(v) Measure of length, breadth or distance is put in the Abl *dīghaso navavidatthiyo*, nine spans long, *yojanam āyāmato*, a league in length, *yojanam vitthā-rato*, a league in breadth.

*Remark* In these examples the Inst may also be used *yojanath ayyamena, yojanath vitharena*

(v) That from which a person or animal is ward ed or kept off is put in the Abl *varuchi āso rakkhati* he keeps off the cows from the barley *tandula kākā vāreṭṭi* he wards off the crows from the rice

(vi) With verbs meaning to hide conceal the person from whom one wishes to hide is in the Abl *upajjhāva antarahāyati sissa* the pupil hides himself from his preceptor

*Remark* In such expressions the Gen may also be used *antaradhāyissāmi samānassa Gotamassa* I will hide myself from the samāna Gotama

(vii) When the verb *antaradhāyati* means to vanish, to disappear the place from which one vanishes is put in the Loc *Jetavane antarahāyitvā* having disappeared from the Jetavana monastery

(ix) But when natural phenomena are referred to the Nom is used *andhakāro antarahāyati* darkness disappears

(x) Verbs meaning to avoid to abstain to release to fear abhor also govern the Abl *pāpa dhammato vīramati* he refrains from sin, so *parimuccati jātivā* he is released from existence *coriṇi bhāyami* I am afraid of thieves

(xi) The Abl also shews motive, cause, reason and can be translated by *for on account of by reason of through* etc *vācāya maraṭi* he died on account of his speech *sīlaṇaṇi paṇāṃsanti* they praise him for his virtue

*Remark* In these examples, the Inst may be used as well *sīlena paṇāṃsanti*

(xii) It is used with words showing “proximity”  
*gāmā samīpaṃ*, near the village

*Remark* In these examples, the Gen may be used

(xiii) Verbs meaning “to be born, to originate from” etc, govern the Abl *corā jāyati bhayaṃ*, from a thief fear arises

(xiv) The following indeclinables govern the Abl. *ārakā*, far from, after *ārakā tehi Bhagavā*, far from them is the Blessed One *upari*, above, over *upari pabbatū*, over the mountain So *paḷi*, against, instead, in return, *ñiḥ*, except, without, *aññatra*, *vinā*, without, except, *nānā* different, away from, *puṭhu*, and, before a vowel, *puṭhaḡ*, separately, without, except, *ā*, till, as far as, *yāva*, till, as far as, *saha*, with, *Buddhasmā paḷi Sānputto*, Sai takes the place of, Bud *ñiḥ saddhammā*, without the true Doctrine etc.

(xv) It should be noted that the Abl is very frequently used, instead of the Instrumentive, the Accusative, the Genitive and the Locative For instance: *vināsaddhammā* or *vinā saddhammam*, or *vinā saddhammena*

601

## 7 THE LOCATIVE

(i) The Locative shews the place *in* or *on* which a thing or person is, or an action is performed, it is therefore expressed in English by “in, on, upon, at,” *kaṭe nisīdati puriso*, the man is sitting on the mat, *thalīyam odanam pacati*, he cooks the food in a cooking-pot.

(li) The Loc shews the “cause, reason or motive” of an action *dīpā cammesu haññante*, the panther is killed for its skin, *kuñjaṛo danlesu haññate*, the elephant is killed for his tusks

(iii) If denotes the time *hen* an action takes place *savanhasamaye āgato* he came in the evening

(iv) When the pre-eminence of an individual (thing or person) over the whole class to which he belongs is implied as well as with adjectives in the Superlative degree the noun with respect to which such pre-eminence or such superlative degree of excellence is shewn is put in the Loc. or in the Gen. *manuṃ u khattivo sūratamo* the ksatriya is the most valiant of men or *manussānaṃ khattivo sūratamo* *kāṇhī gāṇāsu sampannakhittatamā* of cows the black one abounds most in milk or *kāṇhī gāṇāsu paṇḍitakhittatamā*

(v) The following words govern the Locative and the Genitive as well *sāmi* master owner *issaro* king lord *adhipati* chief lord *divido* an heir *puttibhū*, substitute surety *paṇḍito* offspring child *kusalo* clever expert *gonisū sāmī* an owner of oxen or *gonānaṃ sāmī* etc

(vi) Words signifying to be happy contented eager govern the Loc. as well as the last *ānāasmimṃ ussuko* eager for wisdom or *ānāna ussuko ānāsmimṃ paṇḍito* contented with wisdom *ānāna paṇḍito*

(vii) Words signifying reverence respect love, delighting in saluting taking seizing striking kissing fond of adoring govern the Loc. *pāpasmimṃ ramati mano* the mind delights in evil *bhikkhūsu abhivādeti* they salute the monks *pāde gahetvā papāte khīpāti* took him by the feet and threw him in the precipice *purisaṃ sise paharati*, struck the man on the head

(viii) The Loc. is used sometimes to shew that one does not take any account of something or person *rudantasmimṃ dārake pabbajī* he left the world in spite

of his son weeping, The Genitive also may be used :  
*rudantassa dārakassa pabbajī* (See Locative and  
 Genitive Absolute)

(ix) The Loc is employed to denote superiority or inferiority with the words “*upa*” and “*adhi*” respectively *upa khāriyam dono*, a *dona* is inferior to a *khāri*, *adhi Brahmaddatta Pañcalā*, the *Pancalas* are under *Brahmadatta*’s supremacy, *adhi devessu Buddho*, the *Buddha* is above the gods

(x) It is used to denote “proximity” *nadiyam samsam*, coin near the river, *tassa panpasālāya hatthimaggo hoti*, near his leaf-hut there is an elephant-track.

(xi) The Loc is used *absolutely* with a *participle* in the same case as itself (see, Absolute Construction).

(xii) In lexicons, the Loc is used to signify “in the sense of” *ru sodde* (the root) *ru*, is used in the sense of “making noise”

(xiii) Words denoting “fitness, suitability” govern the Loc *layi na yuttam*, not fit for thee, the Gen is used in the same sense *lava na yuttam*

(xiv) The Loc is extensively used *instead* of other Cases, and the students must be prepared to meet the Loc where very often he would expect to find some other case Let him note that in *almost* all instances, the Case for which the Loc stands may be and is used

(xv) The Loc is used for the Gen (see, above, v).

(xvi) It is used for the Inst *pattesu pindāya carānti*, they go about *with* bowls for their food

(xvii) It is also used instead of the Dat *sanghe dinnam manapphalam*, offering *to* the Clergy are very meritorious.

(xviii) The Loc is used for the Ablative *ladall*  
*desu ga, rakhtanti* they keep off the elephants from  
 the pluplain trees

(xix) The Loc is frequently used adverbially,  
*allie*, formerly

## 8. THE VOCATIVES

602. The Vocative case does not require any explanations it is used exactly as in English

### 603. THE GENITIVE AND LOCATIVE ABSOLUTE

(i) When a noun or a pronoun in the *Locative* or *Genitive* is used with a participle in the same case as itself the construction is called *Locative Absolute* and *Genitive Absolute* respectively. The *Locative Absolute* construction is met with much more often than the *Genitive absolute* construction. There is also found now and then a *Nominative Absolute* construction but far less common than the other two

(ii) The *Locative Genitive* and (sometimes) the *Nominative Absolute* may often be translated by *when* *while* *since* and sometimes by *although*  
*tesu divadantisu Bodhisatto cintesi* while they were disputing the Future Buddha thought *surise althant-gate* when the sun had set=after sunset *gāvisu dūyhamānāsu gato* he went when the cows were being milked *asanīyā pi sise patantiyā* although the thunder bolt was falling on their head

(iii) *Sati* the *Locative* singular of *santo* Pres Part of the verb *atthi* to be besides having the above meanings may also often be translated by "if" such being the case *attho sati* if there be need *evam sati* such being the case *payoge sati* when there is occasion. With feminine words *sati* is also used although it should be *satiyā* (fem) *pucchāya sati*



if the question be asked, *ruciṃ sāti*, had he the desire, if he had the wish

(iv) The Genitive Absolute is not quite so frequently used as the Loc Absolute, although found often enough *sākunīkassa gumbato jālam mocentass' eva*, even while the fowler was disengaging the net from the bush *tesam kīlanānam yeva suriyatthagatavelā jātā*, while even they were sporting, it became dusk

(v) There is also mentioned a so-called Nominative Absolute\* *gacchanto Bhāradvājo so, addasā ajjhutam isin*, Bhāradvāja having gone, he etc, *yāyamāno mahārājā addāsī tantarena ge*, as the king was going, he , etc.

*Remark* The Gen. Absolute is frequently used to shew "disregard, contempt," it can then be translated by "in spite of, notwithstanding" For example see above (p 313, viii).

#### 604 SYNTAX OF THE ADJECTIVE.

(i) As has already been said, whenever an adjective is not in composition with another word, it must agree with the word it qualifies in number, gender and case

(ii) Adjectives in the comparative degree require an Ablative, *sīlam eva sutā seyyo*, virtue is better than learning

(iii) Comparison is also expressed by an Abl followed by an adjective in the positive degree *mādhurā pāṭalīputtakehi abhirupā*, the people of Madhura are more handsome than those of Pāṭalīputta-

(iv) It is also expressed by the indeclinable *param* better with an Abl. *Itto param* better than that

(v) When the better of two is to be expressed *ā* (en) is used with the positive degree. *tumhākaṃ d'innam ko bhaddak* of you two who is the better?

(vi) Superlative adjectives are used with the *ā* (en) or the *lo* (e) for examples see above (locative is *p* 317)

#### (vi) SYNTAX OF PRONOUNS

605

#### 1. Personal Pronouns

(i) The personal pronouns are used much in the same way as in English and do not call for particular remarks except perhaps the enclitic forms of *aḥam* and *tvaṃ* (589-b c 590 c)

(ii) The enclitic forms of *aḥam* *m* and *no* and those of *tvaṃ* *te* and *o* are never used at the beginning of a sentence nor immediately before the particles *ca* *et* and *eva* *deṭṭu me* let him give to me; *Itta* *ā me hotu* be it thine or mine *kammam* *no nifittam* our task is finished *ko te de* *o* what is thy fault? *kaham* *so rājā* where is your king

(iii) With verbs the personal pronouns are frequently understood as the endings of the tenses clearly indicate also the person as *gacchati* (he) goes = *so* *gacchati* *gacchevāmi* (I) should go = *aḥam* *gacchevāmi* etc

(iv) The personal pronoun *so* *sā* *taṃ* is also used as a demonstrative and as an article See Concord (589) Therefore *so puriso* may mean according to the context the man or, that man

(v) *Tasmā* (Abl), is used adverbially in the cense of "therefore, accordingly, thereby" with the same meanings it is also followed by *hi* and *ti ha* (+ *iti ha*) *tasmā hi paññā ca dhanena seyyo*, and therefore is wisdom better than riches, *tasmā ti ha bhikkhāc*, accordingly, O' monks

(vi) The Inst *tena* is used with the same meanings as *tasmā* *tena tam madhuram*, therefore, on that account, it is sweet *Tena* followed by *hi* means "well! very well! all right! well then!" *tena hi khādāpessāmi nan ti*, very well, then, I'll make you devour him

(vii) *Nam* and *enam* (295, 300), are used when something or some one already mentioned is referred to See (296)

## 606 2 Demonstrative Pronouns

(i) *Eso*, *esā*, *etam* (298), refer to what is near, and mean this, *esā itthī*, this woman, *nirupakāro esa*, this (fellow) is useless.

The same remarks apply to *ayam* and *asu*, this

Remark *Esa* is often used for *eso*, *sa* for *so*

(ii) The neuter *etad* (= *etam*, 302), is used with the verb *hoti* and the Gen of the person, and the expression is then equivalent to "to think" *tassa etad aho'si*, he thought .. (*hi*=of his this was)

## 607. 3 The Relative

(i) We have already explained the Relative (592); only a few of its most important peculiar uses need be mentioned here

(ii) *yo* (311) is used with the Indefinite *Koci* (319) *Yo koci*, whoever, anyone, *yan kiñci*, whatsoever, anything See (314-a, b)

(iii) The neut sing *vam* is frequently used adverbially in the sense of 'as that because since seeing that if when' *lam vahuñ vahi pi jñasi* it is much *that* thou livest

(iv) The Inst *vena* is used as an adverb meaning 'whereby by which for which because' *vena nam ganhissāmi* by which I shall catch him

(v) When motion to a definite place is expressed *vena* where is used with *tena* there *vena Bhagavā, ten upasāṇati*, he went to Buddha (*lit* — where was Buddha there he approached)

(vi) *vasmā* (Abl) is used in the sense of 'because' and is then generally followed by *tasmi* therefore *vasmā tasmā na ānāsi tasmā bālo* *et* *ti* because thou doth not understand therefore art thou a fool

608

#### 4 The Interrogative

(i) The interrogative pronoun *ke* (316) may be used by itself or with a noun or pronoun *ko pana* *vañ* who art thou? *ke* etc who are these? *kā dārikā* which girl?

(ii) *kena* (Inst) used with *atthi*, and the Dat of the person forms such expressions as 'what do you want?' etc *kena te attho* what are you in need of?

(iii) *kena* (Inst) *kasmā* (Abl) and *kissa* (Gen) are used adverbially with the meaning of 'why? wherefore?'

(iv) *Kiñ* is much used with the Inst to express 'what is the use of?' *kiñ me jīvītena* what is the use to me of life?

#### 5 The Indefinite

609 The indefinite pronoun (319) does not present any peculiarity *mā idha koci pāvissī* let nobody enter here *kīñci bhayañ* any danger

## (VII) REPETITION

610 To express "plurality, totality, distribution, variety, multiplicity, etc., words are sometimes repeated *tesu tesu thānesu*, in various places, *tam 'tqm kathayamānā*, saying this and this *Yo*, thus repeated means "whoever, whatever whichever" *yam yam gūmam*, whatever village, *itarā ten' eva niyāmena yā yā kiñci katheti tassa tassa upari kacavaram chaddesi*, and in this way the other (women) threw the refuse on whomsoever said anything, so *ditthaditthamunusse jīvitakkhayam pāpeti*, he kills all whom he sees, *ga-tagataṭṭhāne*, in every place, *yena kena*, by whatever . . . , *ubbōhīyati so so*, every one is put to flight

611

## (VII) SYNTAX OF VERBS

(i) The Concord of the verb with its subject has already been noticed (590, 1st)

(ii) The Present Tense denotes an action taking place now, a fact existing at the present time *so bhāyati*, he is afraid, *sā pacati*, she cooks

(iii) The Present Tense often expresses the continuance of an action and is equivalent to the present progressive *sā gabbhe nisīdati*, she is sitting in her private room

(iv) Habit, custom and general truth, are expressed by the Present Tense *sabbe maraṇti*, all (men) die, *bhikkhu sīlam ācarati*, a monk practises virtue

(v) The present is sometimes used with a future signification *Kim karomi*, what shall I do?

(vi) The present is extremely frequent in narrations when recounting past events as if they were actually happening, this is called the *Historical Present*, so *pañcamānavakasatāmi sīḥam ugganhāpeti*, he taught five hundred young men (*lit.*, he teaches, etc.)

(vii) When no interrogative particle is used interrogation is sometimes expressed by placing the present tense at the beginning of the sentence *socasi vāṇi upasaka* grievest thou O layman?

*Remark* Other tenses may also be used in the same way to mark interrogation

612

## THE PAST TENSE

*Perfect Imperfect and Aorist*

(i) The Perfect and the Imperfect tenses present no difficulty they are as a rule used in the sense of a *general past* and they do not require any notice. Let it be borne in mind however that the perfect is but seldom used that the Imperfect though more frequent than the Perfect does seldom differ from it in meaning and last that the Aorist has generally displaced these two tenses and superseded them

(ii) The Aorist is the principal past tense in Pāli and is therefore extensively used it expresses indefinite past time but also includes the present day. The Aorist may be translated by the Present Perfect or the Past Indefinite (See 405) *catuppāda pi ekam sīham rājānam akāṇṇu* the quadrupeds made a lion king *mukha pahari* struck him on the mouth *kena kāraṇena roḍi* why did you cry? *brāhmaṇo elakina saddhūṇi vīcari* the brahmin walked about with the goat

(iii) The indeclinable *mā* is used with the Aorist to express prohibition *elaka mā bhāvi* O' goat, fear not? *mā puna everūpaṇi akusi* do not do so again *tāta mā gami* dear son, do not go

613

## FUTURAL TENSE

(i) The Future expresses simple futurity *uham gacchāmi* I shall go *te marissanti* they will die

(ii) The future is also used as a mild form of the Imperative, when courteously giving a command. *tvam lassa bardhanam dantehi khādissasi*, eat his bonds with thy teeth

(iii) The future is used to express simple condition, with the particles *ce*, *sace* and *yadi yadi* *tvam yā-gum pacissasi aham pivissāmi*, if thou wilt cook the gruel, I shall drink it, so *tañ ce labhissati, lena saddhim gaccha*, if he get it, go with him

(iv) *Bhavissati*, the 3rd, pers sing. of *bhavati*, to be, is often used in the sense of "it must be that" *corā pathamam ñeva bherisaddam sutvā issarabheri bhavissati ti palāyitvā*, the thieves on first hearing the beating of the drum, (said) 'It must be the drum of an official' and fled, *avam me putto bhavissati*, he must be my son

(v) *bavissati* preceded by the negative particle *na*, may be translated by "it cannot be" *nāyam issara-bheri bhavissati* this cannot be an official's drum

(vi) *Jānissāmi*, the 3rd pers sing. of *jānāti*, to know, is often used idiomatically in the sense of "I'll see". *hotu, pacchā jānissāmi*, let it be, I'll see (to it) afterwards

## 614

## THE OPTATIVE

(i) The Optative expresses "probability, capability, fitness, assent or permission, command, wish, condition" and is also used in laying down rules and precepts

(ii) Fitness *tvam tattha gaccheyyāsi*, you should go there

(iii) Wish *aham imam tunhākam bhājetvā da-deyyam*, I would divide and give it to you, but

(iv) Command *ivaṃ pana ito paṭṭhāva o ādānussāsanivaṃ dadevaṃ* but thou henceforward give us instructions and admonitions *udarena upajjevāde* lie on thy belly

(v) Probability *api ca nama gacchevāmi* I may go

(vi) When expressing condition, it is usually preceded by 'ce' *sace* or *vadi*, *vami sac* *imava velāva taṃ sapattam passavāsi kin ti taṃ karavāsi* lord if at this time thou shouldst see thy enemy what wouldst thou do to him?

(vii) To express supposition the word *vathā* is sometimes used with the Optative *vathī mahārāja* *locid eva puriso pudipam padipīva* — were mahārāja a man to light a lamp

(viii) Assent *tathā idam gacchevā* thou mayest now go

#### THE CONDITIONAL

615 The Conditional expresses an action unable to be performed on account of some impediment in the way of its execution *so ce tam vanam alabhissa agacchissā* he would go if he could get that vehicle *bho satthavāsino sace esa rukkamūle cāṅkimanatīpaso ajja nābhāṃissā sabbe mahāṃīpam patā abhavissatha* O! merchants had not to-day this ascetic been walking to and fro at the foot of this tree, you should all have been completely pillaged

616

#### THE IMPERATIVE

(i) The Imperative is used in giving commands *tena hi gaccha* very well go!

(ii) It expresses entreaty *Bhante Bhagavā apposukko viharatu*, Lord let the Blessed One now live free from cares



(iii) Benedictions, blessings *vassasaṁ jīva*, may you live a hundred years !

(iv) With *mā* prefixed, the Imperative 2nd person expresses simple prohibition (cf AGUST 612, iii) *mā evam karottha*, do not do so !

(v) The Imperative 3rd person sing of *bhavatī*, to be, is often used idiomatically, with the meaning of "very well" *hotu, aham jānissāmi*, very well, I'll see (to it)

617

## THE INFINITIVE

(i) The Infinitive shews "purpose, motive, intention" It is used *actively* as well as *passively* *Uyyāna-pālo chaddetum upāyam na passatī*, the gardener saw no means of throwing (them) away *taṁ gantum na dassāmi*, I will not let him go

(ii) The infinitive is used with verbs meaning "to wish to try or strive, to begin, to be able" *sā rodītum ārabhī*, she began to cry, *na koci mayā soddhim sallapītum sakkotī*, no one can converse with me, *sā pavāsītum na icchatī*, she did not wish to enter, so *taṁ ukkhipītum ussahatī*, he endeavoured to lift it

(iii) The verb *dadāti*, to give, after an Inf. means "to let, to allow" and the verb *labhati*, to obtain, means "to be allowed" *taṁ paharītum na dassāmi*, I will not allow him to be struck, *gehabhī nikkhamītum alabhanto*, not being allowed to go out of the house ...

(iv) Verbs like *vaṭṭatī*, to behove, to be fit, proper, and adjectives like *yutto*, having the same meaning, are much used with the Inf, in the case of *vattatī*, the Instrumentive is used of the person who ought to do the act *ettha dāmi mayā vasītum vaṭṭatī*, it now behoves me to live here, it is used also impersonally *taṁ*

*kaṇṭhū aṭṭaṭi* the best is to kill him = it is proper lit, to kill him *Ā am kaṭṭuṃ na vuttam* it is not proper to speak thus

(v) The indeclinables *libbhī* possible allowable and *sakkā* possible able are used with the Inf *sakkā* is used much in the same way as *vattati* that is, actively or passively and often with the Inst of the person, the verb *hoti* frequently follows *sakkā* *sakkā hoti methunam dhammam patissutū* it is possible to practise fornication *etasmim̐ than na sakkā va-sitū* it is impossible to live in this place *idam na labbhā e-am̐ kutū* it is not possible to do it in this way

(vi) When *kamo* wishing desirous is compounded with an Inf final *hi* of the Inf is dropped *devatā va baṭṭhammaṃ kareṭṭukam* wishing to make an offering to the god

## 618

## THE GERUND

(i) The Gerund always denotes an action completed before another it may be translated by the word 'having' followed by a past participle as *gantvā* having gone or by the past tense followed by the conjunction and *gantvā* he went and..., the gerund therefore, being very extensively used is the most common connective in Pāli and practically does away with the Pāli conjunction equivalent to the English and connecting two sentences *So taṃ ukkheṭṭvā gharāṃ netvā catudhā vibhajevā dānādāni puññāni katvā yathākammaṃ gato*, he lifted it up, took it home divided into four parts and, practising alms-giving and other good deeds went according to his deeds

(ii) The word *va* (=eva) following a gerund, may be translated by "as soon as" *tam vacanam sutvā, va* as soon as he heard these words ' , so *vānaro, attano puttam disvā va*, the monkey, as soon as he saw his offspring .

(iii) The particle "*api*" coming after a gerund, may be translated by "although" *akataññū puggalo cakkavattirajjam datvā pi tosetum na sakkā*, an ungrateful man cannot be satisfied although he be given universal sovereignty

(iv) Before a gerund, *a* may be translated by "without" *papañcam akalvā*, without making delay = without any delay, *ekam pi akilametvā*, without harming even one person

(v) Some gerunds are used prepositionally, the principal of them are *paṭṭhāya*, since, beginning from, from, after, *sandhāya*, with reference to, concerning, *ārabbhā*, concerning, with reference to, *siññicca*, intentionally, *asallakkhetvā*, inadvertently, unawares, *niissāya*, *upanissāya*, on account of, through, near, *ādāya*, with, *paticca*, by, through, on account of, *thapetvā*, except, excepting

(vi) The Gerund may sometimes be translated by the present participle, *idha āgantvā aham coram passim*, coming here I saw the thief

(vii) The Gerund may have a passive signification - *corajcllhakena gahetvā*, having been seized by the robber chief.

### THE PARTICIPLES

619

#### 1 The Present Participle

(i) The Present Participle may generally be translated by "while, whilst," which sense is inherent in it, this participle always expresses contemporaneity of

action *attano gāmaṃ gacchanto cordāraṃ paṭvā*, while going to his village he came upon a forest inhabited by thiefs *tattha gantvā mātaram paṭijagganto āram kappesi* he went and taking care of his mother took up his abode there

(ii) It must be remembered that participles are of the nature of adjectives (430) and must agree with the word they qualify in the same way as adjectives *aṭṭ-cinravāṃ gacchantā satti* ... persons going to the Nici Hell *agacchantam tam disvā pi* although he saw him coming

(iii) The Present Participle is sometimes used substantively and may be translated by 'he who (does the action expressed by the verb) *idam, ana paralokaṃ gacchantassa pāthavāṃ bhaviṃsaṃ* but this will be provisions for him who goes to the other world *paralokaṃ gacchanto kaṃ kaḥapaṇam pi gaceti ā na gacchati* he who goes to the other world does not take even one farthing with him

(1) The Present Participle may also sometimes be translated by a conditional clause *tam labhanto jītiṣṣami alubhanto idh eva marissāmi* if I obtain her I shall live if not in this very spot shall I die, *addhamāsi sahaṣṣaṃ labhanto upaṭṭhaṃissāmi deva* if I get a thousand every fortnight I'll serve thee Lord *evam karonto lacchaṃ akaronto na lacchaṃ, if you do so you'll get it if not you will not get it*

(v) The particle *pi* (=api) following a pres. part. may be rendered by 'although' *pitaraṃ vāriyamāno pi* although prevented by his father *tam aṇassanto pi* although not seeing him

620

## 2 The Past Participles

(i) There are two Past Participles, the Perfect Active (231, 465) and the Passive Perfect (450, 'ff').

(ii) The perfect active participle presents no difficulty whatever *so sīham ādinnavā*, he having captured the lion, *bhattam bhuttāvī*, having taken his meal

(iii) The passive perfect participle is very often used as a predicate instead of a finite verb (see Concord of Subject and Predicate 590), it can then be translated by a past tense

(iv) The P.P.P. of roots implying motion, and of transitive roots, takes an accusative, *sakanivāsam eva gato*, he went to his own place

(v) When the P.P.P. is thus used predicatively, the verb "*hohi*," to be, is generally understood after it.

(vi) The agent of a P.P.P. is as a rule put in the Instrumentive case *tayā pañham puñham*, by her the question was asked = she asked the question, *sāsanam mayā likkhitam*, a letter has been written by me = I have, etc.

(vii) Not seldom the P.P.P. may be translated by a pres. participle *tato uppatito vijjullatā viya vijjolaṁāno paratīre atthāsi*, springing from there, he reached the other shore as a lightning flash.

621

## 3 The Future Participle

(i) The Future Participle (449) denotes that the agent is about to perform the action or undergo the state expressed by the root *ratthā rattham vicarissam*, I am going (= I am about to go) from kingdom to kingdom, *am gantham racissam aham*, I am about to compose that book

(ii) It also shows purpose intention, as may be seen by the 2nd example in (i) above.

• (iii) It shows simple futurity *nahant puna up s-*  
*sam gabbhasi vath* I shall not be reborn again

6      4    *The Future Pays: e Participat*

(i) The Future Passive Participle conveys the idea of fitness, necessity obligation. It denotes that what is expressed by the root is to be or ought to be or is fit to be or must be done or undergone. *assa katta bhāṇa kammāṇa nīṭṭhitaṃ* the work which was to be done by me is finished. *sace so deṇa uṭṭaṇṇa oḍḍa sammajjitaṇa* if the place be dirty it ought to be swept. *na nāṇa bhikkhū āsānena paṭibhetṭhā* young monks should not be ousted from their seat.

(ii) From the above examples it will be seen that the I P P must agree with the subject in gender, case and number.

(iii) It is much used impersonally *kinu kullabham* what is to be done? *ettha ca imani suttani dasa sabbani* and in this connection these passages (from the Scriptures) should be pointed out *imind navena veditabbo* it must be understood in this way.

(iv) It will be from the above examples remarked that the agent is put in the *Instrumenti* c

(v) *Bhavitabbam* used with the Inst of the thing or person is frequently used in the sense of it must be that one should or ought to *majjhatten eva bhavitabbam* one should be indifferent to *vissavopāya elāya bhavitabbam*, this must have been mixed with poison

## 623. (iv) SYNTAX OF INDECLINABLES

(i) The following are used coriatively

*yathā*, as. *tathā*, so. *yāva*, so long. *tāva*, that long = as long as. *yadā*, when. *tadā*, then. *yattha*, where. *tattha*, there

(ii) *ca ca*, both. and, *vo ca ahañ ca*, both he and I

*vā vā*, whether or. *bhūsaṭi vā karoti vā*, whether he speaks or acts

*pi pi*, both and. *siñcati pi siñcāpeti pi*, both sprinkles and causes to sprinkle

(iii) *ca .ca.*, and *vā. vā* when in a negative sentence, are equivalent to neither .nor.

(iv) *ca* and *vā* used singly, never come at the beginning of a sentence

(v) *eva*, and, before a vowel *yeva*, is used to emphasize the idea expressed by a word, and may be translated by "very, just, quite, exactly, as soon as" *idānī eva*, just now; *attano yeva*, one's very own. *Yeva* coming after a verb is not always easy to translate into English, but in the majority of cases, it may be rendered by "on, to go on, continue," etc. *kathenti yeva*, they went on talking

(v) *Yadi*, if, is used in conditional sentences with the Present, the Future, the Optative and the Conditional. *Yadi evam, yañ' evam* = if so, in that case. *vā vadi vā* = whether. or, *gāme vā yadi v' āraññe*, whether in the village or in the forest.

*Remark* The syntax of the most important indeclinables has been given in "Syntax of Substantives"

64 *Direct and Indirect Narration*

(i) The oblique construction in Pali is expressed by placing the particle *iti* so thus after the words in the *direct* construction as they would stand in English that is at the end of the words quoted *kūham so tarahi ti pucchi* he asked 'Where is he now'

(ii) *Iti* is generally abbreviated to *ti* and the last vowel of the quotation if short is lengthened before it *saddhū ti* he said 'very well'

(iii) Verbs of saying telling asking naming knowing thinking are generally used with *iti* those verbs may be

(1) Placed *after* the particle *iti* *te saddhū ti tatva* they said 'Very well'

(2) *Before* the words quoted *so pucchi kīma jñāsi tvaṃ ti* he asked 'What do you know?'

(3) The verb is frequently omitted altogether *māreṣāmi naṃ ti* (he thought or said) 'I'll kill him!'

(iv) When *iti* or *ti* is followed by a vowel, sandhi takes place regularly *ti + evaṃ = ittevaṃ* *karoti + iti = karoti*

(v) Often *iti* has the sense of 'because' with the intention of shewing 'cause motive intention purpose *jñātum asakkontā ti* because (we) are unable to make a living *makasaṃ paharissāmi ti* *pitum matthakaṃ dvidhā bhindī* intending to kill the mosquito he broke his father's head in two

## 625 INTERROGATION AND NEGATION

(1) The negative particle is *na* *imasmīṃ sare udakāṃ n'atthi* there is no water in this lake *na*



*aññāsi*, didst not thou know? *seṭṭhinā saddhim kâthetum na sakkomi*, I am unable to speak with the banker

(ii) With an Optative, *na* is used in prohibition : *na hatthisālam gaccheyya*, let him not go to the elephant-shed

(iii) *Na* may form the first part of a compound *nāgamanam* (= *na* + *āgamanam*), non-arrival ; *nabhikkhu*, a non-priest = a layman

(iv) Two negatives make an affirmative *bherim na na vādeyyā*, not that he may not beat the drum (he may therefore beat it)

(v) *No* is also used in negation in the same way as *na* *no jānāti*, he does not know

(vi) *No* followed by *na* expresses a strong affirmative *no na dhameyya*, he should surely blow (the conch), *no na ppahoti*, he is most certainly able

(vii) Interrogation is expressed by using interrogative adverbs or pronouns as *kasmā*, why? wherefore? *kissa*, *kena*, why? *ko*, who? etc

(viii) Also by means of interrogative particles

(ix) *Api*, when used in interrogation, is always placed first in the sentence *Ap' āvuso amhākam satthāram jānāsi*, do you, Sir, know our Teacher?

(x) followed by *nu kho*, it expresses a very emphatic interrogation *Api nu kho-koci upaddavo hoti*, well, have you any cause of distress?

(xi) *Nu*, I wonder! Pray? *Nu*, is often followed by *kho kīdāso nu kho paraloko*, I wonder what the next world is like? *corā nu atthi*, are there thieves?

(xii) Preceded by *na*, it expresses emphatic interrogation *na nu 'ham yodho*, am I not a warrior?

(xiii) Interrogation is also expressed by placing the verb first in the sentence *socasi upāsaka* grievest thou *kāyman* ?

(xiv) Sometimes the mere tone of voice is sufficient to express interrogation *supaṇṇi labhi* didst thou get broth ?

#### INTERJECTIONS.

(i) The principal interjections are *hu* alas ! ah ! *handā* ! come ! *aṅga* ! indeed ! oh ! *bho* friend ! Sir ! I say ! *hare* sirrah ! *āma* yes ! truly ! indeed ! *aḥo*, alas ! oh ! (cf p 244)

(ii) *Bhāṇi* first pers sing Reflective, of *bhāṇati*, to say is used as an interjection with the meaning of to be sure ! I say there !

(iii) *Maññe* 1st pers sing Reflective of *maññaṭi* to think is also used as an interjection in the sense of methinks ! I dare say ! I suppose !

### CHAPTER XV

#### PROSODY

626 Prosody is that part of Grammar which treats of the laws of versification

A *gāthā* in Pāli poetry is a stanza

A *pāda* is the fourth part of a stanza, called also a quarter verse

A *vanna* is a syllable in a *pāda*

A short syllable is termed *lahu*

A long syllable is called *garu*

A foot is termed *gana*

627 The mark  $\sim$  represents a short syllable and the mark  $—$  a long syllable A foot containing two long syllables is termed *gā* that is *ga + ga* the initial syllable *ga* of the word *garu* being used to represent a

long syllable, a foot of two short syllables is termed *lā*, that is *la + la*, the initial syllable of the word *lahu* being employed to represent a short syllable

628 The following are the four varieties of dis-syllabic foot

Syllables	Pāli	English
— —	<i>la la or lā</i>	Pyrrhic
— —	<i>ga ga or gā</i>	Spondee
— —	<i>la ga</i>	Iambus
— —	<i>ga la.</i>	Trochee

629. The eight-syllable feet, known in Pāli as the *aṭṭhagana* are as follows

Syllables	Pāli designation.	English designation.
— — —	<i>ma</i>	Molossus.
— — —	<i>na</i>	Tribrach
— — —	<i>bha</i>	Dactyl
— — —	<i>ya</i>	Bacchic
— — —	<i>ja</i>	Amphibrach
— — —	<i>sa</i>	Anapaest
— — —	<i>ra</i>	Cretic
— — —	<i>ta</i>	Antibacchic

#### SHORT AND LONG SYLLABLES.

630 The short vowels in Pāli are *a*, *i*, *u*, the long vowels are *ā*, *ī*, *ū*, *e*, *o* When *a*, *i* or *u* is followed by a double consonant, it is prosodically long For ins-

tance the first as well as the second *a* in *ekakkhū* is long because followed by *kk* and *ue* respectively. Before *nigghayita* (in) a short vowel is also always practically long. Thus in *saccam* the *a* before *m* is long. In poetry a naturally short vowel is occasionally lengthened and a naturally long one shortened to meet the exigencies of the metre. In order to make a short vowel long the consonant following it is sometimes doubled.

#### VARIETIES OF METRES

631 There are three classes of metres termed **Sama**, **Addhasama** and **Vissama**. When the syllables in all the pādas are exactly alike the metre is called **Sama**, when those in the first and third and those in the second and fourth pādas are alike it is termed **Addhasama** and when all the pādas of verses are different the metre is termed **Vissama**.

#### 1 THE SAMA CLASS

632 In gāthas of this class the syllables in each pāda may range from six up to twenty two. The names of the seventeen kinds of metre are as follows:

Gayattī	— 6 syllables	Sakkari	— 14 syllables
Unhi	— 7	Atisakkari	— 15
Anuṭṭhubhanti	— 8	Aṭṭhi	— 16
Brahati	— 9	Atyaṭṭhi	— 17
Panti	— 10	Dhuti	— 18
Tuṭṭhubhanti	— 11	Atidhuti	— 19
Jagati	— 12	Kati	— 20
Atijagati	— 13	Palati	— 21
		Akati	— 22 syllables

633 These are again subdivided according to the kind of feet employed in each stanza as the four pādas are similar the scheme of only one pāda is given for each kind of metre.

1 **Gāyatti**, having Pādas of *six* syllables. There is one variety

*Tanumajjhā*                      ~ | ~                      :

2 **Unhi**, having Pādas of *seven* syllables. There is one variety

*Kumāralalitā*,                      ~                      ~ | ~ ~ - |

3. **Anutthubham**, having Pādas of *eight* syllables. There are five divisions

(i) *Citrpadā*,                      ~ ~ |                      ~ ~ |

(ii) *Viṣṣummālā*,                      |                      |

(iii) *Mānavaṭṭakam*                      ~ ~ |                      ~ | ~

(iv) *Sāmanikā*,                      ~                      | ~                      ~ | ~

(v) *Pāmānikā*,                      ~                      ~ |                      ~                      | ~

4 **Brahati**, having Pādas of *nine* syllables. There are two varieties

(i) *Halāmukhī*                      ~                      ~ ~ ~ ~ | ~ ~

(ii) *Bhujagāsusu*                      ~ ~ ~ | ~ ~ ~ |

5 **Panti**, having Pādas of *ten* syllables. There are seven varieties

(i) *Suddhavirāṭṭam*,                      | ~ ~                      | ~                      ~ |

(ii) *Panavo*,                      | ~ ~ ~                      | ~                      |

(iii) *Rummaṭṭalī*,                      ~ ~ |                      | ~ ~                      |

(iv) *Mattā*,                      |                      ~ ~                      | ~ ~                      |

(v) *Campakamālā*                      ~ ~ |                      | ~ ~                      |

(vi) *Manoramā*,                      ~ ~ ~ |                      ~                      | ~ ~                      |

(vii) *Ubbhāsakam*,                      -- ~ |                      |                      ~                      |

6 **Tutthubham** having Pādas of *eleven* syllables. There are eleven varieties

(i) *Upaṭṭhitā*,                      - - ~ | ~ - ~ | ~ ~ | -

(ii) *Indavajirā*,                      - - ~ | - - ~ | ~ - ~ | -

(iii) *Uṇṇavajirā*,                      ~ ~ | - - ~ | ~ - ~ | -

**Remark** When the quarter verses of *Indarajirā* and *uparajirā* are mixed together in a stanza in any order, the stanza is then called **Upajāti**

(iv) <i>Sumukkī</i>	~ ~ ~   ~ ~ ~   ~ ~ ~   ~ ~
(v) <i>Dodhakam</i>	~ ~ ~   ~ ~ ~   ~ ~ ~   ~ ~
(vi) <i>Salinī</i>	~ ~ ~   ~ ~ ~   ~ ~ ~   ~ ~
(vii) <i>Idummissā</i>	~ ~ ~   ~ ~ ~   ~ ~ ~   ~ ~

**Remark** There are pauses after the fourth and seventh syllables

(viii) <i>Surasasirī</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~
(ix) <i>Rathoddhata</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~
(x) <i>Sāḍgaṭṭā</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~
(xi) <i>Bhaddikā</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~

**7 Jagatī** having Padas of twelve syllables. There are fourteen varieties

(i) <i>Janisatṭha</i> ,	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~
(ii) <i>Indarajirā</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~
(iii) <i>Toḷako</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~
(iv) <i>Dutavilam</i> <i>bita</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~
(v) <i>Puṭa</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~

**Remark** There are pauses after the fourth and twelfth syllables

(vi) <i>Kusumavicitṭā</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~
(vii) <i>Bhujanṇapayāta</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~
(viii) <i>Pivamvada</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~
(ix) <i>Lalita</i>	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~
(x) <i>Pamīlakkharā</i> ,	~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~   ~ ~ ~ ~ ~

(xi) *Ujjalā*,      ◡◡◡ | ◡◡◡ | —◡◡ | —◡

(xii) *Vessadevī*,    — | — | ◡— — | ◡— —

*Remark* There are pauses after the fifth and twelfth syllables.

(xiii) *Tāmarasam*

◡◡◡ | ◡— ◡ | ◡— ◡ | ◡— —

(xiv) *Kamalā*,    ◡◡— | ◡— — | ◡◡— | ◡—

8 **Añjagati** having Pādas of thirteen syllables  
There are two varieties

(i) *Pahāsinī*,

— — — | ◡◡◡ | ◡— ◡ | — ◡ — |

*Remark* There are pauses after the third and thirteenth syllables

(ii) *Ruciṇā*,

◡— ◡ | — ◡◡ | ◡◡— | ◡— ◡ |

N B ' There are pauses after the fourth and thirteenth syllables

9 **Sakkari**, having Pādas of fourteen syllables  
There are three varieties

(i) *Aparājitā*,

◡◡◡ | ◡◡◡ | — ◡ — | ◡◡— | ◡

*Remark.* There are pauses after seventh and fourteenth syllables

(ii) *Pharanakalikā*,

◡◡◡ | ◡◡◡ | — ◡◡ | ◡◡◡ | ◡—

*Remark* There are pauses after the seventh and fourteenth syllables

(iii) *Vasantatīlakā*,

— ◡◡ | — ◡◡ | ◡— ◡ | ◡— ◡ | — —

10 **Atisakkarī**, having Padas of *fifteen* syllables  
There are four varieties

(i) *Sasikālā*

— — — | — — — | — — — — — | — — —

(ii) *Manḡṇanikaro*

— — — | — — — — — | — — — — —

*Remark* There are pauses after the eighth and  
fifteenth syllables

(iii) *Malinī*

— — — | — — — | — — — | — — — | — — —

*Remark* There is a pause after the eighth syllable

(iv) *Pabhaddakam*

— — — | — — — | — — — | — — — | — — —

11 **Atthi** having Padas of *sixteen* syllables There  
is one variety

*Vaninī*

— — — | — — — | — — — | — — — | — — — | —

12 **Atyatthi** having Padas of *seventeen* syllables  
There are three varieties

(i) *Sikharinī*

— — — | — — — | — — — | — — — | — — — | —

*Remark* There are pauses after the sixth and seven-  
teenth syllables

(ii) *Harinī*

— — — | — — — | — — — | — — — | — — — | —

*Remark* There are pauses after the sixth tenth and  
seventeenth syllables

(iii) *Mandakkantā*

— — — | — — — | — — — | — — — | — — — | —

*Remark* There are pauses after the fourth tenth  
and seventeenth syllables



13 **Dhuti**, having Pādas of *eighteen* syllables.  
There is one variety

*Kusumitalatāvellitā,*

— — — | — — — | — — — | — — — | — — — | — — —

14 **Atidhuti**, having Pādas of *nineteen* syllables.  
There are two varieties

(i) *Meghavipphujjitā,*

— — — | — — — | — — — | — — — | — — — | — — —

*Remark* There are pauses after sixth, thirteenth and nineteenth syllables

(ii) *Saddūlavikkīlitī,*

— — — | — — — | — — — | — — — | — — — | — — —

*Remark* There are pauses after the twelfth and nineteenth syllables

15 **Kati**, having Pādas of *twenty* syllables There is one variety

*Vutta,*

— — — | — — — | — — — | — — — | — — — | — — —

16 **Pakati**, having Pādas of *twenty-one* syllables.  
There is one variety

*Saddharā,*

— — — | — — — | — — — | — — — | — — — | — — —

17 **Akati**, having Pādas of *twenty-two* syllables  
There is one variety

*Bhaddaka,*

— — — | — — — | — — — | — — — | — — — | — — —

## 2. THE ADDHĀSAMĀ CLASS

634 In the Addhāsamā class of metres the first and the third and the second and fourth padas are similar. The following table shews eleven kinds of metres that come under this head —

Name of metre	Odd quarter verses 1st—3rd	Even quarter verses 2nd—4th
Upacitta	00-00 00 0	00 00 00
Ratamajjhā	00-00-00	0000 00 00
Veggaṇa	00 00 00	00 00 00
Bhaddavirajjā	00 0 0	00 0 0
Ketumati	00 0 0 0	00 0 000
Akhyāṇaka	0 00 0	0 0 00 0
Viparīṭṭapubbā	0 0 00 0	0 0 0 0
Harīṇaplutā	00 00 00 0	0000 00 00 0
Aparāvuttā	000000 0 0	00000 00 0 0
Pubbātagga	000000 0 0	00000 00 0 0
Yavādikumati	0 0 0 0 0 0	-0 0 0 0 0 0

*Remark* The *Iparavalla* corresponds to the *Icā* explained, referred to lower down

## 3. THE VISAMĀ CLASS

635 The Padas in this division of verses are all dissimilar. Under this head comes the metre known as

the **vatta**, the heroic measure of Pāli literature, eight syllables being employed in each pāda, the first and last syllables therein being free, that thus, a short or long syllable may be optionally used in those syllables. The syllables between the first and last, form two seats, having three syllables in each seat or foot. In the first seat in all the quarters, any foot may be employed except a *Tribrach* and an *Anapaest*, that is to say, three short syllables (o o o) or two short and one long (o o —) must not be used. In the second seat of the first and third quarters, any foot may be used, but in the second seat of the second and fourth quarters only **va** (Bacchic) or **ja** (amphibrach) (i.e., o — or o o) must be employed. It should be noted, however, that the **vatta proper** has **ja** in the second seat of both the second and the fourth pādas.

*Remark* The sign o means, that the syllable may optionally be short or long

636

(1) *Vatta proper*

	Free	1st seat	2nd seat.	Free
1st pāda	o	<u>o</u> <u>o</u> <u>o</u>	<u>o</u> <u>o</u> <u>o</u>	o
2nd „	o	o — o	o — o	o
3rd „	o	<u>o</u> o <u>o</u>	o <u>o</u> <u>o</u>	o
4th „	o	<u>o</u> o <u>o</u>	o o	<u>o</u>

637 Sometimes the Gāthā contains six Pādas — the fifth following the rule for the first and third, the sixth that for the second and fourth

638 Besides the Vatta Proper above shown, there are eight kinds of vatta metres

(ii) Viparīta	}	P 1 & 3	≡		≡	≡	≡		≡	≡	≡		≡
pathyāvatā		P 2 & 4	≡		≡	≡	≡		≡	≡	≡		≡
(iii) Capalāvat	}	P 1 & 3	≡		≡	≡	≡		≡	≡	≡		≡
ī		P 2 & 4	≡		≡	≡	≡		≡	≡	≡		≡
(iv) Na Vipulā	}	P 1 & 3	≡		≡	≡	≡		≡	≡	≡		≡
ī		P 2 & 4	≡		≡	≡	≡		≡	≡	≡		≡
(v) Vipulā of Setava	}	P 1 & 3	≡		≡	≡	≡		≡	≡	≡		≡
		P 2 & 4	≡		≡	≡	≡		≡	≡	≡		≡
(vi) Vipulā of Piṅga	}	P 1 & 3	≡		≡	≡	≡		≡	≡	≡		≡
		P 2 & 4	≡		≡	≡	≡		≡	≡	≡		≡

This Metre (vi) is also called *Pathyāvatta*

(vii) Bha Vipulā	}	P 1 & 3	≡		≡	≡	≡		≡	≡	≡		≡
		P 2 & 4	≡		≡	≡	≡		≡	≡	≡		≡
(viii) Ra Vipulā	}	P 1 & 3	≡		≡	≡	≡		≡	≡	≡		≡
		P 2 & 4	≡		≡	≡	≡		≡	≡	≡		≡
(ix) Ta Vipulā	}	P 1 & 3	≡		≡	≡	≡		≡	≡	≡		≡
		P 2 & 4	≡		≡	≡	≡		≡	≡	≡		≡

639

### JĀTI STANZAS.

640 Besides the metres noted above, there are some that are regulated by time (kalā) Such metres are termed Jāti They are of three kinds —

(a) Ariyā

(b) Vetāliya

and (c) Mattāsamaṇa

641 In the first of these the Ariyā, the first two pādas or half a gāthā contain seven and a half feet, in

the even, that is, the second, fourth, and sixth feet any of the following, namely, **Ba, Ja, Sa, Gā**, or four short syllables may be employed, but **Ja** must not be used in the odd feet, that is, in the first, third and fifth. The sixth foot may be **Ja**, or four short syllables. The second half stanza must fulfil the same conditions. It is necessary to observe that in the *jāti* metre a foot consists of four syllabic instants, the time taken up in pronouncing a short syllable being taken as an instant of time, thus a long syllable being taken equal to two short ones, each foot used in the *Arīyā* is equal to four syllabic instants. The following is an illustration of an *Arīyā* stanza :

	1st Foot.	2nd	3rd	4th	5th	6th	7th	8th Foot.
First half stanza	- -	o o o o	- -	o o -	- -	o - o	- o o	-
Second half stanza	o o -	- -	- -	- -	- -	o	- -	-

642. The *Vetāliya* is so formed that it usually consists of fourteen syllabic instants in the odd quarters and sixteen in the even, while the *Mattāsamaka* consists of sixteen syllabic instants in each quarter. The metres of the *Jāti* class furnish many varieties, but it is not within the scope of this work to treat of them in detail. As, however, the *Vetāliya* is of rather frequent occurrence, we give below the scheme of it. Each *pāda* is divided into *three* seats, the 1st seat in the 1st and 3rd *pādas* must have six syllabic instants, the 1st seat of the 2nd and 4th *pādas* must contain *eight* syllabic instants, the 2nd seat must be a Cretic foot and the 3rd an Iambic foot.

## VETĀLĪYA

• — No of syllabic instants —		1st sent	2nd sent	3rd sent
			Cretic	Iambus
1st Pada	6	six syllabic instants	— — —	— —
2nd	8	eight	— — —	— —
3rd	6	six	— — —	— —
4th	8	eight	— — —	— —

*Remarks* (a) The above is a perfect Vetālīya. In the 3rd sent, the following feet may be found instead of the Iambus

- — pyrrhic  
 — — spondee  
 — — — bacchiac  
 — — — amphibrac

(b) The sign of the long syllable (—) must be counted as 2, since it is equal to two short syllables

FINIS.





